A DEFENCE OF THE HOLY SCRIPTURES, WORSHIP, AND MINISTERIE,

used in the Christian Churches separated from Antichrist:

Against the challenges, cavils and contradiction of *M. Smyth:* in his book intituled *The differences of the Churches of the Separation.*

Hereunto are annexed a few obſervations upon ſome of *M. Smythes* Cenſures; in his anſwer made to *M. Bernard.*

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IT is true of an heretik which Solomon sayth in parable, *a foolish woman is troublesome: experience hereof wee have in this adversary whom I deal against. For he not content to manifest with mouth, nor to write with pen, nor to print in publik once, his owne folly and shame, with calling upon us to † justifie our proceedings or repent of them; dooth in an other book the second time " require an answer: and fretting in himself that we passed over his vanitie with silence, he biddeth us battel with the third alarme in his book The character of the beast, lately published. Wherin, (to shew how near he is allyed to those which say, *who is like unto the Beast, Who is able to warr with him?) he † requireth, nay chargeth, yea challengeth us (as he saith) to the defense of our errors vawnting moreover against us, that we are guiltie in our consciences of our disabilitie to defend them, and therefore subtilly draw back and pretend excuses; triumphing also over vs, as they that hitherto in craftines have withdrawn from the combat, in the matter of the translation, worship and presbyterie.

*Prov. 9. 13.

†Differen. Preface.

"Parall. p. 105.

*Rev. 13. 4

†Charact. in the epist.

Thus hath he lifted up * his horne on high, and spoken with a stif neck; as if even the mightie were " afraid of his majestie, and for fear fainted in themselves. In regard of which insolencie; all men I think may see, it is now time, if ever, to take up sheild and sword against him, and hew his hornes that so have pushed the flock of Christ, wherof not long since he professed himself to be a member with us: though now having left the truth to follow leasing, he maketh open warr with the saincts. And whereas among other *swelling words of vanitie, he sayth, † Loe we protest against them to have a false worship of reading books: we protest against them to have a false government of a triformed Presbyterie; we protest against them to have a false Ministerie of Doctors or Teachers, &c. I have taken in hand to set forth our iust defense, in these particulars, and to shew the frawd and malignitie of this boaster: leaving the other point about the constitution of our Church in baptising of infants, to others that have already begun to convince his heresie therin. And this which I have undertaken is rather for others (who may be troubled with his writings) then for his own sake, who yeeldeth smal hope of good, seing he procedeth so fast in evil; and out of a " proud hart hath stirred up strife. Wherin also such hath been his ficklenes, as † no constancie is in his mouth. For (not to speak of * three sundry books wherin he hath shewed himself of 3. several religions,) in this one book which I deal against, he sayeth

*Psal. 75. 5

"Iob 41. 16.

*2 Pet. 2. 18.

†Charact. epistle.

"Prov. 28. 25.

†Psal. 5. 9.

*Princip. &c. Differ. &c. Charact of the Beast.

eth and unsayeth and contrarieth his own grounds for to shift and hide his blas-
phemies, that litle needed him so earnestly to have caled for an other mans sword
to peirce the bowels of his errour; when his own hand fighteth against himself,
and the spear which he tosseth, turneth into his hart. I had much rather
have folowed more cõfortable meditations, in the peaceable practise of the truth;
thẽ thus to cõtẽd with those that seek strife, & thut fight against the faith which
themselves once professed; having found such by experience, to be above others,
†Mat. 7. 15. most malignant enemies: but truth oppugned, may not be forsaken; and †wolves
that would ravin, must be beaten from the fold, least the sheep be devoured or
scattered. Now therefore I being to encounter this false Prophet, doe humble
my self under the good hand of God, whose power is made perfect in mans in-
firmitie; whose mercie susteyneth in violence of the enemie; whose truth is a
*Psal. 107. 42. sheild and buckler. He bleße these my labours unto his people; that *the right-
teous may see and reioyce, and all iniquitie may stop her mouth. Amen.

A DEFENCE OF THE HOLY SCRIPTVRES AND WORSHIP OF God, uſed in the Chriſtian Churches of the Separation: againſt the calumnies of M. Smyth.

THe book intituled *The differences of the Churches of the ſeparation*, which we are chalenged by the Author to anſwer: carieth in the very name therof, a deluſion of the Reader. For if he look for plaine differences, what they affirme and we deny; he ſhal not find them expreſſed: if he take the differences to be implied, as that whatſoever Maſt. Smyth affirmeth we deney, and what he deneyeth we affirme; then is the Reader much abuſed, & we injured; who hold in that book, truth & error to be unequally mixed. Seing then neyther expreſly nor implicitly the Reader can ſee the *Differences:* what are they but deluſions?

The many queſtions which he asketh in the end, conteyning the ſumme of al his book, manifeſt the Authors frawd: for if he know & dare ſay wherin we differ, what need he deſire our *direct anſwer*? It became him to refute, & not for to fiſh with hooks of demands, wherin we would differ from him.

Ther was one onely difference between M. Smyth and us, when firſt he began to quarrel; though ſynce he have increaſt them, and increaſeth dayly, with deadly feud and open oppoſition, as al men may ſee.

That difference was this. He with his followers breaking off cómunion with us, charged us with ſynn for uſing our Engliſh Bibles in the worſhip of God; & he thought th.. the teachers ſhould bring the originals the Hebrew and Greek, and out of them tranſlate by voice. His principal reaſon againſt our tranſlated ſcripture was this.

*No Apocrypha

*This is the third of his fower general arguments, which he offred to our Church in writing, at the secod dayes publik cõferẽce

No Apocrypha Writing, but onely the Canonical scriptures, are to be used in the Church, in time of Gods worship. Every Written translation is an Apocrypha Writing, & is not canonical scripture. Therfore every Written translation is unlawful in the Church in time of Gods worship. Why he counted every translation *apocrypha*, and what he meant therby, appeareth by these words of his ‡ *a Written translation* (sayth he) *or interpretation is as wel & as much an humane writing, as an homilie or prayer, Written & read.* The like impietie he hath also printed in his book, saying "*A translation being the work of a mans wit & learning, is as much and as truly an humane Writing, as the Apocrypha (so commonly called) Writings are, and seeing it hath not the allowance of holy men inspired, but is of an hidden authoritie, it may be iustly called Apocrypha &c. And therfore not to be brought into the worship of God to be read.*

‡In the reason annexed to his second general Arg.

"Differẽce &c. pag. 12.

That this point of the translation was the onely difference, as it is known to al that then heard his publik protestatiõ; so his words in writing shew it. ‡*Translations Written* (sayth he) *are not refreyned in the case of scandal, for We desired that they might be refreined for our sakes, that We might keep communion, & it would not be yeilded.*

So if we would have layd aside our translated Bibles, communion (they say) should have been kept with us.

‡In a reason annexed to the 1. general argument.

Now for the true differences on our part, at that time and stil, they are thus. We agree with M. Smyth herein, that *Onely canonical scripture is to be used in Gods worship*; & that *no apocryphal Writing is to be used in Gods worship*. But we disagree & deney, that *every Written translation is an Apocryphal Writing*; affirming that *the Scriptures in English and other languages, rightly translated out of the Originals, are Canonical; & so to be read in the Church in the worship of God.*

After much time spent about this controversie, he manifested other differences, touching the ministerie and treasurie; and soon after published this book of *Differences*: wherin, having his *latter thoughts* (as he thought) *better then his former*, he

retracted

fretracted a former book of *Principles &c*, and al other his writings, *so farr forth* as they were *overthwarted* by this his last book. † *Differēce &c. in the preface.*

He also acknowledged the **ancient brethren of the separation* (as he calleth us) *are to be honoured, that they have reduced the Church, to the true primitive and Apostolik constitution, which consisteth in these three things, 1 The true matter, which are Saincts onely, 2 The true forme, which is the uniting of them together in the covenant. 3 The true propertie, which is a communion in al the holy things, and the power of our Lord Iesus Christ, for the mainteyning of that communion. To this blessed work of the Lord wherin those ancient brethren have laboured, I know not* (sayth he) *what may more be added, I think rather there can nothing be added.* And was he now setled in his course? nothing lesse, for the strange womans * *pathes are moveable*, they cannot be known. * *in the same preface.* **Prov.5.6.*

Soon after this God stroke him with blindnes, that he could no longer find the door of the Church, out of which he was gone by schisme, and which he had assaulted with error. Our entring in by the covenant of God with † Abraham to the faithful and their seed, hath been as a brazen wal, whereagainst he hath runn himself, to his utter ruine, if God in mercie raise him not up. † *Gen.17.*

And now as a man benummed in mynd, he cryeth out against us, contrary to his former fayth and confession; **Loe, we protest against them* (sayth he) *to bee a false Church, falsly constituted in the baptising of infants, and their own unbaptised estate.* And agayn, *We protest against them, that seeing their constitution is false; therfore there is no one ordinance of the Lord true among them.* * *Charact. of the beast in the Epist.*

Thus † *wine* sheweth it self in M. Smyth to be *a mocker*, & *strong drink* to be *raging*: whiles he having drunk † *the wine of violence* proclaymeth open warr, against Gods everlasting covenant. † *Pro.20.1.* † *Pro.4.17.*

The defenſe of which grace, being already in the hands of two worthy ſoldiers of Chriſt, *Mr Clifton* whom he hath printed againſt, and *Mr Robinſon*, whom he next threatneth: I leave vnto them; not doubting but God their ſtrength, will * teach their hands, to fight, and their fingers to battel, in ſo good a cauſe againſt this enemie. But becauſe he ſtill vrgeth his former quarrels of the ſcriptures and Miniſterie: I purpoſe with Gods grace to ſet againſt him in theſe; deſiring the Lord my Rock, to †gird me with ſtrength, and to make my way entyre.

*Pſ. 144. 1

†Pſal. 18. 32.

Touching the firſt, namely, the vſe of tranſlated ſcriptures in the worſhip of God: M. Smyth thus ſumneth vp the difference, in the forefront of his book.

1. *We hold* (ſaith he) *that the Worſhip of the new teſtament properly ſo called, is ſpirituall, proceeding originally from the hart: and that reading out of a book (though a lawful eccleſiaſticall action,) is no part of ſpiritual worſhip: but rather the invention of the man of ſyn, it being ſubſtituted for a part of ſpiritual worſhip.*

2. *We hold that ſeing propheſying is a part of ſpirituall worſhip: therefore in time of propheſying it is vnlawfull to have the book as a help before the eye.*

3. *We hold that ſeing ſinging a Pſalm is a part of ſpirituall worſhip; therefore it is vnlawful, to have the book before the ey, in time of ſinging a Pſalm.*

Here firſt let the reader obſerve, that the mayn and true difference which was between M. Smyth and us, about the tranſlation, is not mentioned: but is brought in after, as by the way, in hādling theſe matters; and other points never controverted between vs, are made heads of the differences. In which doing, M. Smyth hath graced the very portch of his building, with impoſture and frawd.

2. In ſaying, of himſelf and his brethrē, *We hold* &c. he giveth the reader to vnderſtand, (vnleſſe he meant to delude him,) that they whom he dealeth againſt, hold *the cōtrary*: wheras he neither dooth,

nor is able to produce any proof hereof againſt us; neyther (I dare ſay) can he tel what we hold, of theſe points. Thus ſecondeth he his fraud with injurie; and maketh theſe two, as *Iachin* & *Boaz*, the pillars for to bewtifie the temple of his book.

Now becauſe his whol battel againſt the tranſlated Scriptures, is cheefly out of this bulwark of *ſpiritual worſhip*, wherin he hath intrenched himſelf, and flyeth therto at al aſſayes, when other ſhifts fayle him: I wil begin with it, as himſelf alſo dooth, and come to Tranſlations anon.

OF WORSHIP.

Wheras the word *Worſhip* is diverſly uſed, ſomtime more largely, ſomtime more ſtraightly; by reaſon wherof it hath not at al tymes a like proper ſignification: M. Smyth ſpying this, (as by his limitation of *properly ſo called* may appear;) takes advantage to himſelf for to bolſter out his former blaſphemies, & to deal againſt us for Idolaters, & the holy Bible for an idol; under the æquivocatiō or double meaning of this word *worſhip*; reſtreyning it wher he ſhould not, & inlarging it where he ought not. And though he treateth of this thing at large, handling the *fountaine*, the *helps*, the *eſſence* or *nature*, with the *parts and kinds of worſhip*: yet the divers uſe of the word which was needful firſt to be ſhewed, (if he meant not to deceiv,) he hath quite omitted; that, therfore I wil firſt manifeſt.

The homonymie cleared

Worſhip, in our Engliſh tongue, and as it is uſed to expreſſe the original ſcriptures, is diverſly taken. Somtime largely, as when it expreſſeth the Greek word *latreuo*; as Philip. 3, 3. *We ar the circumciſion which* †*worſhip God in the ſpirit*: & Act. 24, 14. *ſo* ‖*worſhip I the God of my fathers.* And thus both the Engliſh & Greek anſwereth to the Hebrew *ghmabad*, which properly ſignifieth to *ſerve*, Exod. 3, 12. Deut. 10, 12, 2 Sam. 15, 8.

†*latreuontes.*
‖*latreuō.*

Alſo when it expreſſeth the Greek word *ſebomai*; as Act. 18, 13. *to* **worſhip God contrary to the law*; & Act. 18, 7, *Iuſtus a* ‡ *worſhipper of God*. And ſo both it & the Greek anſwer to the Hebrew *jaré*; which properly ſignifieth to *fear* or *reverence*, as Mat. 15, 9. *in vaine they* ‖*worſhip me*; for that which in Hebrue is, *their fear towards me* Iſa 29, 13.

**ſebeſthai.*
‡*ſebomenos.*
‖*ſebontai.*

*Iob. 1. 9. Ion. 1. 9. So * Iob. and Ionas, as the Hebrew ſayth, *feared*, as the Greek tranſlateth, *Worſhipped* God. Alſo when it interpreteth the Greek word *threſkeuo*, as Col. 2, 18. *the Worſhipping of Angels*; and verſ. 23. *in Wil-worſhip*; or *voluntary religion*. Thus *worſhip* is largely uſed, for the *feare* and *ſervice* of God, or any religious action.

†proſkuneſai. "proſekuneſan. More ſtrictly and properly, *worſhip* is vſed to Engliſh the Greeke word *proſkuneo*; as Mat. 2. 2. *We are come to* † *worſhip him*; and Rev. 11. 16. *they* "*worſhipped God*; Rev. 13. 4. *they* " *worſhipped the Dragon*, &c. And ſo both it and the Greek word, doe expreſſe the Hebrue *hiſhtachavah*, which properly ſignifieth to *bow downe* or *proſtrate ones ſelf*. *Exod.* 20. 5.

*Deut. 5. 6---15. Thus the *worſhip of God* generally, comprehendeth the performing of all duties required in the firſt *table of the Law: ſpecially and properly, to worſhip is to bow downe & ſupplicate vnto God.

†Differēc. pag. 18. The meaning of the word being thus diſtinguiſhed; let vs now ſee how M. Smyth dooth deal in the point. He, where he †profeſſeth to handle *the nature or eſſence of ſpiritual worſhip, and the eſſentiall cauſes and kindes thereof*, ſheweth theſe things *in two particulars; firſt in the eſſentiall cauſes; 2. in the proper kindes or parts of the worſhip of the N. teſtament*.

The eſſential cauſes are matter and forme. The matter of Gods worſhip (ſayth he) *is the holy ſcriptures, which conteyneth the word of God or the Goſpell, the ſubiect whereof is Chriſt Ieſus: The forme or ſoul that quickeneth it, is the ſpirit Col. 3. 16. with Ephe. 5. 18. 19. 20.*

Then he *illuſtrateth* this, *by the ceremoniall worſhip of the old teſtament*. And the *matter* of that he maketh to be *beaſts, incenſe, oil, fat, corn, wine*, and the like *creatures whereof the ſacrifices* &c. *wer made, with all the actions thereto perteyning*.

*Mark 9. 49. With Levit. 2. 11 & 9. 24 The *forme* he ſayth *appeared in 4. things*; *1. honey*, and *2. leven which muſt be abſent for the moſt part*; and *3. fyre* and *4. ſalt which muſt all-wayes be preſent*. Then for *the kindes of ſpirituall worſhip*, he ſayth they

1 Cor. 5. 6-8. are *praying, propheſying, and ſinging Pſalmes*. Pſal. 50. 14---17. 1 Cor. 11. 4. and 14. 15. 17. 26. Iam. 5. 13. Rev. 19. 10.

I will

I wil not here ſtand to ſcan the good order which M. Smyth hath uſed in handling the *nature and eſſence of worſhip*, whiles omitting the efficient cauſes, obiects and ends, which properly perteyne to the diſcourſe of actions: he inſiſteth vpon *matter* and *forme* which he calleth *eſſentiall cauſes*: ſo taking that which is more vnproper, & difficult. But ſeing he hath choſen this way, I will follow him therein.

And firſt I obſerve, how he intending to ſhut out the reading of the ſcriptures from ſpirituall worſhip; yet maketh the ſcriptures to be the *matter of worſhip*: now how the *matter* of a thing, ſhould be ſhut out and vnlawfull to be there, it requireth ſome ſkill to know. Secondly, the *ſcriptures* being (as he ſayth) the *matter*, and the *ſpirit* the *forme* of this action of worſhip; (though properly the ſpirit is the † efficient cauſe;) it would be knowne why M. Smyth in an other place ſayth that * *actions of adminiſtring the Church or kingdom of Chriſt, are not actions of ſpirituall worſhip properly ſo called*, making thoſe actions to be *admonition, examination, excommunication, pacification, abſolution &c.* are not theſe to have the *matter* of the *ſcriptures*, and *forme* of the *ſpirit*, as well as *propheſie* which th' Apoſtle ſayth, is a ſpeaking † *to edifying to exhortation and to comfort*? Are we not aſwell bound to the ſcriptures in *admoniſhing*, as in *exhorting* and muſt not the ſame ſpirit give life vnto both?

† *Act. 2. 4 & 11. 28.*

* *Differẽc. pag. 1.*

† *1 Cor. 14. 3.*

Let Paul himſelf be our example: he teacheth that * *the whole ſcripture is profitable*, as for *doctrine* ſo for † *rebuke* or conviction, and for *correction*; and he in practiſe, rebuking and oppoſing againſt Elymas, ſaying, * *O ful of all ſubtilty and of all miſchief, child of the Divil &c.* did this by the *holy ſpirit*, whereof he is noted then to be † *ful*. In preaching to the men of Antiochia, *he admoniſhed* them * by the word of the prophet Abakuk: in preaching to the Iewes in Rome, he *rebuked* them ‖ by the word of the prophet Eſaias; And Peter in his Sermon at Ieruſalem *pacified* their pricked conſciences, by the promiſe of God, to them and to their children; Actes 2. 37. 39.

* *2 Tim. 3. 16. 17.*

† *elenchon.*

* *Act. 13. 10.*

† *verſ. 9.*

* *Act. 13. 40. 41.*

‖ *Act. 28. 25.--28.*

So

So the word and ſpirit were *matter* and *form* of their rebukes, admonitions, pacifications, &c. even as of their other doctrines & exhortations, and therfore by Mr Sm. owne grounds, were ſpirituall worſhip; and ſo his firſt plot where he made * *actions of oppoſition, difference, plea & ſtrife*, not to be actions of ſpiritual worſhip; is a wagmire wherinto this his conceipt of propheſie or preaching to be ſpirituall worſhip, is ſunk, and by it overthrown. And ſure the Prophets and Apoſtles and Chriſt himſelf never obſerved this new coyned difference, for † they in their propheſying or preaching of the word, did intermixe rebukes with comforts, admonitions with exhortations, and oppoſed againſt ſyn and ſynners vſually in their ſermons, as the whole hiſtorie of the Bible ſheweth. Now by Mr Smyths divinitie they worſhipped not God, when they ſpake by way of *oppoſition, difference, plea* or *ſtrife*, in their doctrine; but when they ſpake to *edifying exhortation* or *comfort*; this was the *worſhip of God properly ſo called*. If this diſtinction be not true, then M. Sm. is a deceiver, properly ſo called; who to make things ſerve his hereticall humour and hide his blaſphemies againſt our reading of the holy ſcriptures in the Church, hath digged thus deep to find a pit whereinto to fell the righteous; though himſelf by Gods iudgement be fallen into the ſame.

*pag. 1.

†*Iſa. 1. &c. Ier. 2. &c. Mat. 5. & 6. & 7. &c. Act. 7 & 13. &c.*

And here, by the way I will briefly note M. Smyths methode in contriving of his book for the advantage of his cauſe. The three offices of Chriſt, in propheſie preiſthood and Kingdome; he reduceth vnto two, 1. kingdome and 2. preiſthood; ‡ comprehending propheſie vnder the preiſthood as a branch of it. *Deut. 33. 10. Rev. 1. 6. With 1 Cor. 14. 31. Act. 2. 17. 18.*

‡ *Differenc. p. 27.*

Whereas by the ſame ground of Deut. 33. 10. he mought have made the kingdome alſo a branch of the preiſthood; for the Preiſts were to teach Iaakob Gods judgements and Iſrael his law, as well in caſes of * controverſie plea and ſtrife, (which M. Smyth maketh *actions of adminiſtring the Kingdome*;) as in other doctrines of exhortation and comfort. But I find in the ſcripture that Moſes (not Aaron the Preiſt,) is made a figure of Chriſt † as a Prophet; and Prophets there were many in Iſrael of other tribes then Levi: ſeing then Moſes & the Prophets caried types of Chriſts propheſie; Aa-

*Deut. 17. 8. 9. 11. 12.

†*Act. 3. 22—26.*

ron and the Priests, of his priesthood; David and the kings, of his kingdom; I would not now confound the priesthood & propheſie in Chriſt, any otherwiſe then the priesthood and kingdome; but keep a like diſtinction in them al; & as in Chriſt the head, ſo in the Church his body. Againe as in heavenly order the 1. manifeſtatiō of mans ſyn and miſerie by the law, of his juſtice & happines by the goſpel; alſo the 2. work of mans redemption by ſacrifice; & 3 the conſervation of this grace wrought for the Church, againſt al enemies; are three diſtinct things, one following another: ſo Chriſt in his adminiſtratiō obſerved this order & diſtinction; firſt, †teaching the Church as a Prophet, above three yeares; then *offring up himſelf as a Preiſt & ſacrifice to his father for his Church; and laſtly riſing & "aſcending into heaven to the right hand of God, there to †reign as king until al his enemies be made his footſtool. Now M. Smyth maketh propheſie one with the Prieſthood, becauſe he would have theſe two to be Gods worſhip: & the kingdome he ſpeaketh of firſt; and excludeth al the actions of it from Gods worſhip. Whereas the Goſpell is called * *the word of the kingdome*; and Chriſt when he preached (or propheſied) is ſayd to † *preach the kingdome of God*; and the doctrines which he taught, were the * *ſecrets of the kingdom*; and the Apoſtles in their ſermons † *preached, expounded and teſtified the kingdom of God*. Wherefore they be deep waters which M. Sm. hath found; that the actions of adminiſtring the kingdome ſhould not be worſhip: and yet the preaching of the goſpell, or propheſying, ſhalbe worſhip, and that in the higheſt degree, *properly ſo called*. If he followed not fanſy in theſe things, rather then ſound judgement; let the prudent iudge.

†*Mat.* 5. *&c. vnto Mat.* 26.
**Mat.* 26. *and* 27.
"*Luk.* 24. 51.
†*Pſal.* 110. 1. *with* 1 *Cor.* 15. 24. 25.
**Mat.* 13. 19.
†*Luk.* 4. 43
**Luk.* 8. 10
†*Act.* 20. 25. & 28. 23.

Like vanity he ſheweth in this, that having made the *ſcriptures* to be the *matter* of our worſhip now, he makethnot them to be the *matter* alſo of Gods worſhip in Iſrael, but *beaſts, incenſe, oil, fat*, &c. and the form of our worſhip to be the *ſpirit*, but the forme of theirs to appear in *honey, leven, fyre & ſalt*. What, had not they the † written word of God, for a ground of their religious actions, as well as we have the " written word? had not they * *the good ſpirit of God to inſtruct them*, as we have? had they not † *praying propheſying, ſinging* &c. by the ſpirit, as we? How is it then, that this man maketh the

†*Deut* 31. 9
"*Joh.* 20. 31
**Nehem.* 9. 20.
†*Nehem.* 9. 3. 4. 5. *&c.* 1 *Sam.* 10. 5. 6.

matter and form of Gods worſhip in Iſrael, to conſiſt in ſuch carnall things? There is a depth of abomination herein, which is the ground of his anabaptiſing hereſie. For whereas th'Apoſtle magnifieth the * Iewiſh Church, above the Gentiles in many reſpects: this proud Gentile diſgraceth them extremely, ſaying † that their *Miniſterie worſhip & government* was *carnal*; that *faith and repentance was not required to the matter*, that is, the people of that Church, *but onely a carnall holynes*; with many ſuch like vituperies, which out of his carnal hart he uttereth againſt them.

*Rom. 3. 1. 2. 3. & 9, 4, 5. & 11. 1, 17. 18. &c.

†Charact. of the beaſt p. 16.

But for their worſhip which we have in hand, let him ſhew if he can, what one thing we have which they had not before vs. He maketh the *parts* of our worſhip to be three, *praying, propheſying, ſinging*; all theſe they had, and vttered them by the ſpirit, as the ſcriptures every where manifeſt: and though they had many carnal rites with theſe, as ſacrifices, incenſe, &c. yet was not their worſhip carnal: for we have alſo ſome carnall rites, as waſhing with water in baptiſme, the eating of bread & wine in the Lords ſupper; have we therfore a carnall baptiſme, a carnall ſupper? if not, neyther had they a carnal worſhip, though carnall rites were adjoyned unto their worſhip. But as God whom they worſhipped was a ſpirit, ſo worſhipped they him in ſpirit, and with faith, exſpecting that promiſe which God made vnto them of ſalvation by Chriſt; as Paul teſtifyed of the whol body of that Church; that * *the twelve tribes inſtantly ſerving* (or *worſhiping*) *day and night, hoped to come vnto it*: ſhewing further, that the gentiles are of the ſame, or † one joynt body with them; fellow-heyres, and partakers of the promiſe in Chriſt.

*Act. 26. 7.

†Suſſoma Ephe. 3. 6.

M. S. having ſhewed (as he thought) the *matter* and *form* of the Iewes worſhip, inferreth vpon it thus. * *Hence it followeth* (ſayth he) *that the worſhip that beginneth in the book or tranſlation commeth not originally from the ſpirit, but from the letter or ceremony, and ſo is not properly of the new Teſtament, but of the old, 2 Cor. 3. 6.*

*Differēc. Pag 19

If this followeth, upon the former deſcription of their worſhip and ours, I think it comes a great way behind, that few wilbe able to ſee it. For, did the *matter* of their worſhip, the beaſts, incenſe, oil, &c. proceed out of the book? or did the *form* ſeen in fyre and ſalt

ſalt, come from the book, any otherweiſe then our praying, preaching, and miniſtring of the ſacraments dooth or muſt doe. Did they look on a book when they kindled fyre on the altar, or caſt ſalt on the ſacrifice? if not, how followeth this halting inference?

That the worſhip performed in reading the ſcriptures proceedeth *originally from the ſpirit*, even from God, whoſe ſpirit is in his word, and who hath commanded it to be read: and that ſuch reading is not the miniſterie of the letter ſpoken of, 2 Cor. 3, 6. ſhall through Gods grace, anon be proved; in handling the ſecond point, of the ſcriptures.

Here next followeth to be conſidered Mr Smythes allegories & opening the worſhip of the new teſtament, by the type in the old.

Their * *Church, Miniſtery, Worſhip, government*, &c. as he ſayth, *were all literall and ceremonial. Their litterall or typicall worſhip, was performed in two places, 1. the holy place, 2. or the court. The worſhip in the holy place, typed* (ſayth he) *moſt properly the worſhip of the new Teſtament, which was typed by the holy place, Rev. 11. 1. 2. 2 Cor. 6. 16. Heb. 8. 2. and 9. 11. 1 Pet. 2. 5. The worſhip of the tabernacle or holy place, conſiſted of 3. parts, 1. that which perteyned to the brazen altar, 2. that which was performed at the golden altar, 3. that which concerned the table of ſhew bread*, Exod. 37. & 38. with Exod. 29, 38. & 30. 7. 8. 34–38. Levit. 24. 1.–9. *At the brazen altar were offred ſacrifices propitiatorie and cucharifticall, ſignifying, prayer, thanksgiving, propheſie. At the golden altar was perfume, ſignifying prayer, thanksgiving, preaching the goſpel. Upon the table of ſhew bread was the candleſtik, and 12. loves with incenſe. The candleſtik ſignifyed the Church; ſhining by doctrine*, &c. *The ſhew bread, ſignified the 12. tribes or Church, preſent before the Lord, fed with Chriſt &c.* * *Differ.* pag. 20, 21

As the holy place with the altar and Preiſts, did properly ſignify (ſaith he) *the Church, Worſhip, and Saints, Rev. 11. 1, 1 Pet. 2. 5. under the new teſtament: ſo the court without the holy place whither all the people came, & the typical ſervice performed there, did ſignifie the confuſed aſſemblies of antichriſtian perſecutors, & their ceremonial worſhip, Rev. 11. 2. which the ſpirit in that place caleth gentiles or hethen in theſe reſpects.*

The parts of typical ſervice performed in the court, were reading and muſik, wherein the Levites were cheif agents; though the preiſts alſo and any

of the people might read and ſing. The ſcriptures read and tuned muſically, are propheſies, prayers, thankſgivings.

In this diſcourſe God would let the Reader ſee, how M. Smyth is given over to blindnes of hart, in judging ſpiritual things: by that blyndnes which is in him in diſcerning carnal things, & which are ſet before al mens eyes.

For, to make the legal ſhadowes ſerve his fanſie, he placeth the *brazen altar* in the holy place or tabernacle with the golden altar, table and candleſtik: wheras the ſcripture ſheweth it was ſet in the †*Exod.40.* court-yard of the tabernacle † before the doore, and that a good *6.28.29.* diſtance off, having the *Laver* * between the tabernacle and it, in **ver.30.32* which the preiſts did waſh when they went into the tabernacle. And "*Exod.29* to this place *at the dore of the tabernacle*, did " the people aſſemble, & *42.43.Lev* it was † holy. If M. Sm. ſaw not this in the ſcripture, yet reaſon *1,3.& 8.3.* mought have taught him not to make a chimney of the Lords ta- *4.* bernacle covered & hãged with imbroidered curtayns. The boards †*Lev.6.16* of the tabernacle were but *ten cubits high, (the brazen altar be- *26.* ing "three cubits; the † tent and coverings were ſpread over them: **Exo.26.* on hie, and a vayl * hanged at the door. Vpon the altar was a fyre *15.16.* " always kept burning, & here whole ſheep and oxen were burned "*Exo.27.1* to aſhes, many at once, ſometime † a thowſand. Can any reaſona- †*&40.19.* ble man now think, that this was within the tabernacle, which was **ver.28.* ſo low & little a place? would the Lord have the curtayns to be "*Lev.6.12* "embrodered with cherubims, the boards to be covered with gold, *13.* that al mought be dight with ſmoke and ſwoot; & continually in †*2 Chro.* danger to be ſet on fyre? yet M. Smyth wil needs have it there, be- *3.5.6.* cauſe he thought it would fit his turne wel. With like diſcretion "*Exod.26.* he placeth the candleſtik upon the table, though Moſes plainly tel- *1.29.* leth, that it (being very great, of a * talent of gold, about 160 **Exo.25.* pound weight,) was †ſet on the ſouth ſide of the tabernacle, & the *39.* table with ſhew bread on the north. But his eye ſight fayled not ſo †*Exo.40.* much in the ſhadow, as his hart was blinded in the ſhadowed thing. *32--24.* For he maketh the *1 tabernacle, 2 altar, & 3 Preiſts*, to ſignifie the *1 Church, 2 worſhip, & 3 ſaincts* under the new teſtament: the *1. court* of the tabernacle, he wil have to ſignifie the aſſemblies of Antichriſt; the 2 Iſraelites there aſſembling, to ſignifie the antichriſtian perſe-

cutors

cutors: 3 the typical ſervice in the court, as *reading* the ſcriptures, & ſinging them with muſik; to ſignifie the *ceremonial worſhip* of antichriſtians. For none but antichriſtians (as he thinketh) do read the ſcriptures in their worſhip. Behold unto what great impietie he abuſeth the word of God. The body of the Church of Iſrael, the †ſon and firſt born of the Lord, his * choſen and cheif treaſure, "precious unto him above al peoples of the earth, on whom he ſet his love, † riding upon the heavens for their help, & on the clowds in his glorie; a people * bleſſed and ſaved by the Lord, the ſheild of their help and ſword of their glorie: this people he maketh to ſignifie the antichriſtian perſecutors, hated of God, children of the Divil, for whoſe overthrow and confuſion Chriſt "rideth on the heavens in his glorie with a garment dipt in blood, and a ſword for to ſlay them, and fil al the fowles of the aier with their fleſh.

†Exo. 4. 22
*Pſ. 135. 4
"Deut. 7. 6. 7.
†Deut. 33. 26.
*verſ. 29.
"Revel. 19. 11--21.

The worſhip and ſervice commanded by God unto his people, and his good word to inſtruct them, by which he caled them †from the ſervice of Divils: this falſe prophet maketh to ſignifie the ſervice of antichriſtian idolaters, which *worſhip Divils.

†Lev. 17. 2 4--7.
*Rev. 9, 20

Thd Lords "holy courts, wherein they that dwelt were †bleſſed, for which the ſowles of the Saincts *longed and fainted, counting one day there better then a thowſand otherwhere: is now made to ſignifie the Synagogue of Satan, and place where the Divil dwelleth.

"Lev. 6. 16.
†Pſ. 65. 4.
*Pſal. 84. 2. 10.

So then the Iſrael of God which according to his wil worſhiped and ſerved him " with ſong and ſacrifice; the prophets, preiſts, Levites, yea Chriſt himſelf and his Apoſtles, which often went thither to worſhip God and teach the people; theſe al were figures and ſignificatiõs of antichriſtian perſecutors; excepting the preiſts onely whom M, Smyth of his courteſie, maketh figures of Chriſtians, when they did their ſervice in the holy place. By this interpretation, when Zacharie the preiſt was †in the temple burning incenſe, and the whole multitude of the people were without in prayer, wayting for his coming out to *bleſſe them: he & his ſervice, ſignified Chriſtians and their worſhip of God; they with their prayers, ſignified antichriſtians and their worſhip of the Divil. Yea God himſelf is highly blaſphemed by this wretched expoſition: for ſeeing by types & figures he taught his people how for to ſerue him, & led thẽ by

"2 Chro. 29. 27--29
†Luk. 1. 9. 10. &c.
*Num. 6. 23. Lev. 9. 22.

earthly ſignes to heavenly things ſignified; how can it be ſayd or thought without blaſphemie, that the publik worſhip of the whol congregation appointed by God himſelf, did ſignifie helliſh things, and antichriſtian idolatries?

But what may we think induced M. Sm. to this impietie? Even Satan deceived him by one place of ſcripture which he †citeth in his book; viz. Rev. 11. 2. where Iohn was willed in a viſion, to *caſt out the court which is without the temple, and not meaſure it, for it is given to the gentiles.* Hence doth M. Smyth gather that the Iſraelites which were wont to worſhip in the courts of the Lord, did ſignifie the *gentiles*, that is the Antichriſtians, and conſequently the court muſt betoke Antichriſts Church, and the worſhip Antichriſts worſhip. Thus one dark ſcripture is alleged to overthrow the cleare doctrine that ſhineth throughout al the prophets. Yet even this place it ſelf mought have taught him better. For firſt the commandment to *meaſure the temple, altar, and worſhipers, ſignified the reſtoring or repayring of Gods Church and people, after ſome deſtruction & deſolation; as the like viſions ſhewed "to Ezekiel and Zacharie, after the deſtruction of Solomons temple, do manifeſt. Secondly, wheras the *court* and the *holy citie* was not meſured here by Iohn; as before by †the other prophets, they were, and as afterwards *Iohn did ſee: it may teach us, that as yet there was not a ful reſtauration of Gods Church and worſhip, from the defection of Antichriſt.

Thirdly in that the court is here ſayd to "*be given to the gentiles, & the holy citie* ſhould be troden under foot of them, & a time limited how long, *two & fourtie moneths*: this argueth that the court was not made, nor the citie builded for them: but by Gods permiſſion, for the chaſtiſement of men, was given unto them for a ſeaſon, during which tyme his *two Witneſſes* ſhould propheſie againſt them. And thus it is ſaid of the figure the firſt temple and city, †I have *given* the dearly beloved of my ſowl, into the hands of her enemies. So al Iudah * was *given* into the hand of the king of Babel: and " Eſaias complayneth how the adverſaries had *troden down* Gods ſanctuarie, as here †they *tread down* the holie citie. And if the court of the temple muſt needs ſignifie Antichriſts court, becauſe it was given to the

†pag. 21.

*Rev. 11. 1.

"Ezek. 40. 3. 5. Zach. 2. 1. 2.

†Ezek. 40. 47. & 48. 30. Zach. 2, 2.

*Rev. 21. 15.

"Rev. 11. 2

†Ier. 12. 7.

*Ier. 20. 4.

"Iſa. 63. 18

†Rev. 11. 2

to the gentiles; then muſt the *holy citie*, (by which name * Ieruſalem is often alled): ſignify alſo Antichriſts citie & Church, becauſe it was troden downe of the ſame gentiles; but all the Prophets †ſhew that it ſignified the Churchof God.

Fynally, if M.S. would have interpreted ſcripture by ſcripture & not by his own fanſie, he mought have ſeen a figure of thoſe *gentiles*, Rev. 11. ſet forth by the Pſalmiſt, "*O God the Gentiles are come into thy inheritance, thine holy temple have they defiled, and made Ieruſalem heapes*. Where by *Gentiles* are not meant the Iſraelites, but Babylonians or other hethen perſecutors: and the very name *Gentiles* Rev. 11. whereby Antichriſtians are called, ſhould have taught him to look for their type, not in the Church of Iſrael, but in their adverſaries; as Antichriſts Church is called * Babylon, and Chriſts †Ieruſalem. And as the gentiles of old, expoſed " the dead bodies of Gods ſaints, unburied, to the beaſts and birds: ſo theſe gentils † here, having killed the Lords witneſſes, would not ſuffer their carkeſſes to be put in graves. But M. Smythes baſe account of Iſrael to be but a *carnal people*, brought him to this dotage; to make them in their aſſemblies and worſhip, to be figures of *Antichriſtian perſecutors*. This being thus cleared; the reader may taſt, how unſavoury and bitter M. Smythes wormwood is, who to aboliſh the reading of Gods word out of his worſhip and ſervice; would make the reading of it in the Church of Iſrael, to ſignify it ſhould be read in the Churches of Antichriſt, but not of Chriſt.

Having handled thus the *eſſential cauſes*, of Gods worſhip, with the types in Iſrael; next folow the parts and kinds of the ſame, which M. Sm. ſayth are 1. *praying*, 2. *propheſying*, 3 & *ſinging pſalmes*. Pſal. 50. 14. 17. 1 Cor. 11. 4. and 14. 15–17. 26. Iam. 5. 13. Rev. 19. 10.

Worſhip, properly ſo called, whereof he would ſeem to intreat: is not ſo large as here he makes it: and if he mean worſhip in generall, it is more large then theſe three particulars do expreſſe.

Worſhip ſtrictly taken, for that which in Greek is *proſkuneſis*, betokeneth a proſtrating or ſupplicating vnto God: & is in ſcripture applied and annexed vnto prayer, *Exod. 34. 8. 9.* vnto thankſgiving

* *Nehem.* 11. 1. *Iſa.* 48, 2. & 52 1, *Mat.* 4. 5.
† *Pſal:* 51. 18. & 87. & 122. *Iſa:* 60, *Revel:* 21.
" *Pſal.* 79 1.
* *Rev.* 17
† *Rev.* 21
" *Pſal.* 79. 2.
† *Rev.* 11. 9

ving, *Gen. 24.26. 27.* vnto offrings & ſacrifices, (after whichit was performed,) *1 Chron. 16. 29. With 2 Chro. 29. 29.* untothe bringing of firſt fruits, with acknowledgement of Gods goodnes, *Deut. 26. 2--10.* vnto confeſſion prayſing and bleſſing of God; *Nehem. 9. 3. 2 Chron. 7. 3. 1 Chron. 29. 20. Iob. 1. 20. 21.* and ſometimes it is ſet downe abſolutely, where theſe or ſome of them, are to be underſtood. *Act. 8. 27. Exod. 4. 31.* Wherefore it is truely and properly applyed vnto all manner ſupplication or calling on the name of God. But that it may fitly be applyed unto *propheſying*, no ſcriptures that I know of, manifeſt; neyther will the nature of the action bear it.

Propheſying (to ſpeak properly of it, as is meet in ſuch controverſies,) is one of the extraordinary gifts of God vnto his Church by his ſpirit; as we have example in Iſraell, *Num. 11. 25. 26.* as was foretold by Ioel to be at Chriſts cóming, *Ioel 2. 28. 29.* and as was fulfilled vpon the Apoſtles & members of the primitive Churches. *Act. 2. 4.--17. and 19. 2.--6. 1 Cor. 14.* Now why M. Sm. ſhould chooſe out this one gift, and neglect all others (except ſinging a Pſalme:) and make it above the reſt, properly worſhip, I cannot tel. If he vſe it for that which generally is called the *preaching of the Word*, it is not fit in this place, where propriety is by himſelf pleaded for, and ſhould in deed be vſed. He mought have ſeen in the ſame 14. to the Corinthes, fowr wayes of teaching noted by the Apoſtle, *verſ. 6. eyther by revelation, or by knowledge, or by propheſie, or by doctrine*; and examples of theſe fowr, in the Chriſtians practiſe: For Paul ſpake of revelations to the Church of Corinth, *2 Cor. 12. 1. 2.* &c. and Iohn by revelation, to the Churches in Aſia. *Rev. 1. 1. 2. 4. 9. 10.* &c. and by knowledge the ſame man ſpake to the Church in generall, when he reported that which they had ſeen, heard, handled and knowne to be true; *Ioh. 19. 35. 1 Ioh. 1. 1. 3.* and Peter dooth the like; 2. *Pet. 1. 17. 18.* by propheſie, when by ſecret inſtinct of the ſpirit, they wer moved to ſpeak ſomthing which tended to the edifying exhortation & comfort of the Church, *1. Cor. 14. 3. 29. 30. 31. Act. 19. 6.* by doctrine, when they ſcanned the ſcriptures and gathered doctrines, and exhortations from them, *Heb. 4. 3. 4. 7. & 7. 1. 2. &c. Rom. 4. 3. 4. &c. Luk. 4. 17. 18--21.*

And

And this latter is the ſureſt way and ſafeſt now for the Church, when by the ſcriptures they are taught the wil of God: the other extraordinarie and miraculous gifts being ceaſed. Therfore the Evangeliſts and ordinarie miniſters of churches are not exhorted to *propheſie*, but to *feed*, preach, read, teach, exhort comfort &c. *Act. 20, 28. &c. 1 Pet. 5, 1, 2, &c. 1 Tim. 4, 13–16. 2 Tim. 4, 2. 1 Tim. 3. 2. Tit. 1, 9.* though *propheſie* was not to be deſpiſed, *1 Theſ. 5, 20.* Even as the Preiſts and Levites in the Law, were not appointed ordinarily to propheſie but to †teach, which they did by * reading & expounding the ſcriptures: and propheſie was " extraordinary to them or any other of what tribe ſo ever. Although therfore the preaching of the word now among us, may be called propheſying, for the like uſe and effects in the church: yet have we not that proper gift of exerciſe, any more then of tongues: which we attayn by ordinary labour and ſtvdie, they had without ſtudie. *Act. 2, 4. and 19, 6.*

†*Deut. 33. 10.*
**Neh. 8. 7. 8.*
"*Eze. 1. 3. Ier. 1. 1. 2.*

But however M. Sm. taketh the word, I deney *propheſying* to be *worſhip properly ſo called:* and wil conſider his reaſons, vvhich are tvvo, 1. *praying & propheſying are ioyned togither* (†ſayth he) *as parts of worſhip, 1 Cor. 11, 4. and men muſt be uncovered at both of them.* Agayn, 2. *Propheſying and Pſalmes are coupled togither for the ſame purpoſe. 1 Cor. 14. 26.*

†*pag. 18.*

The firſt reaſon is inſufficient, for in 1 Cor, 11, 4, *praying & propheſying* are joyned indeed togither, but not as *parts of worſhip* properly ſo caled, that is of the gloſſe, not of the text. The thing there ſpoken of concerneth al eccleſiaſtical actions: & tvvo differing ech from other are named, to imply al the reſt. For Paul ſpeaketh of the habit of men and women, vvhich became them to have in al publik meetings: vvhich vvas, that vvomen ſhould be veiled, men unveiled on their heads: and this not onely becauſe of the vvorſhip of God: but alſo †*becauſe of the Angels*, which are not to be worſhiped; and becauſe of the man, * whoſe glorie the woman is: yea becauſe of "*nature* it ſelf, which by giving women long hayr, teacheth them therby, that their heads ſhould be covered. And by the man †*having on* (or *over*) *the head*, is not meant the having of a hat, cap, or bonnet upon his head, for that was lawful even in Gods vvor-

†*1 Cor. 11. 10.*
**ver. 7.*
"*ver. 14. 15.*
†*verſ. 4.*

†Exod.28. 40. Ezek. 44.18. ship, the Preists having † bonnets upon their heads, by Gods appointment; and to this day, the Eastern countries put not off their bonnets or tucks when they pray or worship. But it was the having of a covering or veil (called by the Apostle *peribólaion* & *catacálumma*,) which was a signe of *dishonour and subjection, unmeet for men which were principal in the assemblie, & caried Gods "imag, and glorie upon them; but meet for women, which were inferior to men, both by † creation and otherweise, and therfore were to have *power* upon their head, that is, a veil, signifying the power & authoritie which men had above them, as in al places, so cheifly in the church assemblies, wher women mought "not speak, for the same cause. And that it was a shame and dishonour for men to have their heads covered, appeareth by other scriptures; as Ier. 14.4. *the ploughmen were ashamed they covered their heads.* So David & his men in their sorow and affliction † had their heads covered; and Haman *in his mourning covered his head; where the Greek hath the very phrase (*kata kephales*) which th'Apostle "here useth. And that among the Greeks also, (such as the Corinthians were) the like custome was for men to cover their heads in dishonour, reproch, and grief; †humane histories do record. But bonnets or miters on the head, were a sign *of honour: even as with us, the masters wear hats, when servants stand bareheaded. Whereas therfore the Apostle willeth women to be veiled or covered, it is not onely for the worship of God properly so caled, but because of Gods worship in general, yea because of reverence and submission to men and Angels. So it followeth not, because men must be unveiled at prayer and at prophesie, therefore these two actions are of one and the same nature: for they mought not be veiled in the Church at al; unlesse perhaps in extraordinary time of mourning and sorrow, they covered their heads, as I have shewed examples in Israel.

*verf. 4.8.
"verf.7.
†verf.9.
*verf.10.
"1 Cor.14. 34.1 Tim. 2.11.12.
†2 Sam.15 30.
*Est.6.12
"1 Cor.11. 4.
†Plutar. in vita Demosthenis.
*Exo. 28. 40. Zach. 3.5.

The other reason from 1 Cor.14, 26. where *propheſying & psalms are coupled togither* (as M, Smyth sayth) *for the same purpose*; is more weak and lesse to the purpose. For propheſie is not named there; but if it had been named, it would not have proved it *worship* properly, any more then *tongues, revelations, interpretation, doctrine*, which there are named, be parts or kinds of worship. And if because things

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†1 Cor. 13. 13.
*1 Cor, 14
"v. 24, 25.
†ver. 30.
"Mat. 8, 2.
*Luk. 5, 12.
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†Rev. 19, 10.
*1 Cor. 14 3.
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†Rom. 1, 9.

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†*verſ.9.* **verſ.10.* "*1 Cor.14. 34.1 Tim. 2.11.12.* †*2 Sam.15 30.* **Eſt.6.12* "*1 Cor.11. 4.* †*Plutar. in vita Demoſthenis.* **Exo. 28. 40.Zach. 3.5.*

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to be worſhip in the proper ſenſe: he is taken in the ſnare which he ſet for the righteous; and if any be idolaters for ſuch things, himſelf is one and principall. Or, how ever it be for that, all men may ſee how he hath ſought to abuſe vs by his æquivocation, & to ſhrowd himſelf in a conceited fanſie.

Yet one thing more I will obſerve touching the ſacraments, which M. Sm. ſpeaketh not of in this place; but elſwhere in that book ſayth thus; * *The publiſhing of the covenant of grace, and the putting to of the ſeales; is onely one concrete action or part of worſhip: for the publiſhing of the covenant giveth being to the ſeales: otherweiſe, breaking bread and baptiſing are but putting of ſeales to a blank.* Here firſt I note by the way, how M. S. acknowledgeth the Lords ſupper and baptiſme to be *ſeales* of the covenant of grace; (as in †another place alſo he calleth them;) yet now being put to his ſhifts for defenſe of his anabaptiſme, he is driven thus to ſay, **I deney that baptiſme is the ſeal of the covenant of the new teſtament.* Thus the windie clowd carieth himſelf to and fro, and rather then he will forgoe his error, he wil contradict that which before he had well written; though it may be alſo confirmed by the teſtimony of the holy ghoſt, who calleth *circumciſion* (the figure † of our baptiſme,) *a ſeale of the righteouſnes of faith.* Rom. 4, 11. But, to the point in hand, if *the publiſhing of the covenant*, and the *putting to of the ſeal* as baptiſing with water; breaking, giving, taking, eating of bread &c. *be one concrete*, that is, one joynt *action or part of worſhip* (as I grant it is, taking worſhip generally:) why is not the reading and expounding or preaching of the word, alſo one conjoyned action and part of worſhip; eſpecially ſeing they were joyned together in Iſrael, as Nehem. 8. 8. *They read in the book of the law of God diſtinctly, and gave the ſenſe* &c. If the Preiſts and Levits then whoſe office was to † *teach* Iaakob Gods judgements and Iſrael his law; did thus teach with reading: and if it be true that th'Apoſtle ſayth, * *Moſes* of old time hath in every citie them that *preach* him, he being *read* in the ſynagogues every Sabbath: and if Chriſt himſelf firſt † read the text of ſcripture and after that preached from it: have wee not as good ground to ſay that reading and preaching is one joynt action and part of worſhip, as preaching and baptiſing? But it was Satans policie

*Differ. p. 8.

†Pag. 23.

*Charact. of the beaſt pag. 26.

†Col. 2. 11. 12.

†Deut. 33. 10.

*Act. 15. 21.

†Luk. 4. 16 17—21.

to disgrace the reading of Gods book, and seek to thrust it quite out of the worship of God; that men mought propheſie (as now they use to speak,) out of their harts; and honour that as Gods proper worship; and so the serpents word if it were mixed with the Lords, mought the more easily be unespied, the scriptures be ing absent. But God hath joyned his "*word* together with his *spirit*: that his people should not be deceived by such as †walk in the spirit, and ly falsly.

"*Isa.59.21* †*Mic.2.11* *1 King.22. 24.*

Singing of Psalmes. M. Sm. wil have to be the third part of worship; because *praying and singing Psalms are put together* († sayth he) *in the same sense*, (that is, as parts of worship.) *1 Cor. 14.15 17. Iam. 5.13. Act. 16.25.* And *propheſying and psalmes are coupled together for the same purpoſe. 1 Cor. 14.26.* †*Pag.19.*

Here agayne M. S. omitteth the needful distinction of Psalmes and singing of them. For some Psalmes are written in the Bible, as canonical scripture, given to the Church for to be read, expounded, and sung: which M. S. himself granteth, even of the translation, saying, * *It may be read in the Church and sung in tunes.* And this singing is with harmonie of voices. An other kind of Psalm there is, which one man vttereth in the Church, and others hear him: of which sort the Apostle speaketh, *1 Cor. 14. 26. When ye come togither, as every one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath a revelation, or hath interpretation, let all things be done to edifying.* This kind is far inferiour to the other, as being uttered by men subject to err as wel in singing as in teaching, and it is to be tried by the psalms in scripture, and other authentik books. This was an extraordinary gift as strange tongues and the like. Yet M. S. loving to handle things confusedly, that his error might lesse appeare, speaketh here of singing Psalms as of one sort, and nature. Again, that he might make all serve his own fansie, he describeth singing of Psalms to be † *the shewing of our thanksgiving to God, by the manifestation of the spirit*, Philip. 4. 6. 1 Cor. 14, 15.—17. Wheras we find in the scripture many Psalms directly penned for *doctrine and instruction to the Church, as otherſome are for thanksgiving to God: yea matter of all sorts, historie of things past, propheſie of things to come, rebuke, threatning, comfort, lamentation, and what not, is mixed in songs of the scripture, and why such Psalms

*Pag.17.

†*Pag.20.*

**Psal.1.& 49.& 78. & 91.&c.*

might not by the ſpirit be ſuggeſted to Chriſtians in Pauls time, (as wel as thankſgivings,) I know not any reaſon at all. So that his reaſons of prayer & ſong mentioned togither, are inſufficient to prove them both of one nature properly; as before is noted of propheſie: rather we are to diſtinguiſh praying, ſinging, propheſying, as three ſeverall gifts and works of the ſpirit: and all of them Gods worſhip and ſervice in the Church according to their ſeverall kinds and nature. But it ſeemeth ſtrange vnto me, that M. Sm. ſhould now both allow of the ſcriptures to be ſung in tunes in the Church; and alſo make the ſinging by gift of the ſpirit, a part of Gods proper worſhip in the new teſtament; and yet he & his diſciples to uſe neither of theſe in their aſſemblies. If it be an ordinary part of worſhip, why perform they it not, but quarrel with vs, who accounting it an extraordinary gift now ceaſed, do content our ſelves with joint harmonious ſinging of the Pſalmes of holy ſcripture, to the inſtruction and comfort of our harts, and praiſe of our God. Separating our ſelves (as the holy Ghoſt * willeth vs) from ſuch as dote about queſtions and ſtrife of words, whereof cōmeth envie, contention, and many other euils.

*1 Tim. 6. 4. 5.

OF THE SCRIPTVRES.

HAving ended the point of *worſhip*, with the nature & parts of it: it remayneth now to ſee, how this thing is applied by M.S. againſt reading of the ſcriptures. And firſt in the generall touching all manner writings, he ſayth that †*books or writings are in the nature of pictures or images, and therfore in the nature of ceremonies, and ſo by conſequēt reading in a book is ceremonial.*

†*Differen. pag. 4.*

If M. Sm. can prove *boooks* & *images* to be both of a nature, & both alike ceremonies: he may be a Proctour for the Pope, who hath brought *images* into the Church, for *laie mens books*. And if the book be to him that readeth, of the nature that an image is to him that gazeth: who would not plead for them both alike, to be uſed or rejected? But what if an other would come and ſay, that *words or ſpeaches are in the nature of trumpets or bells; and therefore in the nature of ceremonies*; and ſo by conſequent as the * *ſilver trumpets*, & † *golden bells* in the Law were ceremonies, & ended by Chriſt: ſo ſpeaking or preaching of the word is likeweiſe ceremonial & men now muſt

*Num. 10. 2.

†*Exod. 28. 33-35.*

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be all taught by the ſpirit. Hath not this as good a colour againſt the audible voice, as the other againſt the viſible writing? For as the ſound of the voice affecteth the eare and underſtanding of the hearer; ſo the ſight of the letter affecteth the eye & underſtanding of the reader: and as far dooth a book differ from an image, in this reſpect, as a man from a bell. A bell when it ſoundeth in the eare, yeeldeth no diſtinct articulate voice, for the edifying of the hearer; but a man when he ſpeaketh, is vnderſtood of the hearers, & his reanable voice dooth edify: ſo an image when it is looked vpō, affoardeth a man no edification (no not if it were an image ſent frō heaven, unleſſe it had a †*voice* withall:) but a book when it is read, informeth the mind, and feedeth not the eyē onely, as dooth a picture. An image & picture hath a "mouth & ſpeaks not; no ſpirit or breath of life is in thē: but the book of God, is **theopneuſtos*, inſpired of *God*, his ſpirit & life is in it; it is not a dumb teacher, but † ſpeaketh & "teſtifyeth the mind of God; and by that which is there written the ſpirit* ſpeaketh to the Churches. Wherfore a mayn difference is to be put between liveleſſe pictures & Gods lively oracles in his book; & ſo in all writings. And if M.S. continue in this mind that a book and an image are both of a nature, I could wiſh he would ſet out no more books, but images in their ſted: ſo ſhould leſſe harm come unto mens ſoules, then now dooth by reading his hereticall writings.

† *Iob.4.16*
" *Pſ.115.5*
* *2 Tim.3.16.*
† *Rom.4.3. & 9.17.*
" *Ioh.5.39*
* *Rev.2.7. 11. 17.29.*

But if books and writings be in *nature of ceremonies*, & *reading* (as he ſayth) *ceremonial*; wherof he giveth this reaſon, *for as the beaſt in the ſacrifices of the old teſtament was ceremonial, ſo was the killing of the beaſt ceremoniall:*) how is it, that he ſayd before of *reading*, that it is a *lawful eccleſiaſtical action*; dooth not the *lying tongue vary incōtinently? For ſhall we have legall ceremonies, (the † ſhadow of things to come, whoſe body is in Chriſt,) to be uſed as lawful eccleſiaſticall actions? may we not then have pictures & images of " *cherubims* &c. for eccleſiaſtical uſe; as we have the holy ſcriptures, which by M. S. religion, are in the nature of images & ceremonies. In another † place he ſayth, *As muſicall inſtruments and playing vpon them was typicall, becauſe it was artificial: ſo reading of a book was typicall alſo, becauſe it is meer artificial.* So then the playing on the organs, and the reading of the ſcriptures are both of a nature, both types and ceremonies, & ſo aboliſhed.

* *Prov.12 19.*
† *Col.2.17*
" *Exod.25*
† *pag. 22.*

How near theſe reaſons & groūds do reach to Iudaiſm & Familiſm, I leave

I leave unto the wise to judge; and future things wil shew more: for
†Iude. 13. as yet the † wandring starrs have not run al their course.

Of the Original scriptures.

After his censure of books in general, to be of the nature of images: M.Sm.cometh to fight against the use of Gods scriptures in his worship; beginning even with the Originals, the Hebrue and Greek as they were written by the prophets & Apostles. Wherin he is fallen into a higher degree of error, or of frawd; then when we had controversie with him: for then *his plea was, *no translation* (for it is *apocrypha*) *but onely the canonical scriptures are to used in the church in tyme of Gods worship.* Now he wil out with canonical scripture also, for the reading of it, he thinketh was a ceremonie ended by Christ: thus see we fulfilled the saying of the Prophet, "*they proceed from evil to worse.* And first to prove them ceremonies, he layeth these grounds.

*See before pag. 2.

"Jer. 9. 3.

†*The holy Originals* (sayth he) *signifie and represent to our eyes, heavẽly things: therfore the book of the law is called the similitude of an heavenly thing. Heb.9.19--23. Holy scriptures or writings began with Moses, Exo. 24,4. and 31.18. Ioh.1.17. 2 Cor. 3,7. Before Moses, holy men propheſied out of their harts, and received and kept the truth of doctrine by tradition from hand to hand. 2 Pet.2,5. Iude ver. 14,15. Deut.31,24. When Moses had written the law, he caused it to be put by the ark in the most holy place, as a witneſse against the people, Deut. 31, 26. therefore the Apostle calleth it the handwriting in ordinances which was contrary to us, which Christ nayled to his crosse. Col.2,14, Eph.2,15. Hence it followeth that the holy Originals, the Hebrue scripture of the old testament, are ceremonies, 2 Cor.3,3,7 Num.5,23.24. & by necessarie consequent. The book or tables of stone, typed unto the Iewes their hard hart, void of the true understãding of the law. 2 Cor 3,3. Hebr.8.10. Ezek.36,26,27. 2 Cor.3,14,15. The ynk wherwith the letters were written, signified the Spirit of God. 2 Cor. 3;3, Heb. 8,10. With Exod.31,18. The letters written or characters ingraven signifieth the work of the Spirit, who alone doth write the law in our harts. by proportion. also Deut.9,10. With Heb.8,10. Reading the words of the law out of the book, signifieth*

†Differẽce. pag. 5.

ſignifieth the vttering of the word of God out of the hart, by proportion. See alſo 2 Cor. 3. 2. 3. 6. 1 Cor. 12, 7. The writings of the old teſtament being ceremonial, are therefore aboliſhed by Chriſt onely ſo far forth as they are ceremonial, Col. 2. 14. 20. Gal. 4. 9. The thing ſignifyed by the book, viz the law of God & the new teſtament remayneth, 2 Cor. 3. 11. 7. Heb. 8. 6. 7. 13.

Here firſt may be obſerved, how M. Sm. profeſſing to treat of the originall ſcriptures, in which both old and new teſtament, both law and goſpel are written unto vs: taketh one part onely, to weet, the law or old teſtament, and from it will conclude againſt the whole body of the ſcriptures; and this fallacie he often uſeth in his writings. But if all he here ſayth were graunted, that the writings of Moſes were aboliſhed by Chriſt: Yet will it not therevpon follow that the writings of the other Prophets and of the Apoſtles alſo, are typicall, ceremoniall and aboliſhed. Nay rather the contrary would follow thus; that as circumciſion, and the paſſeover &c. were figurative ſhadowes ended by Chriſt, no more to be uſed; but baptiſme and the Lords ſupper inſtituted by Chriſt in ſted of the former, are continually to be practiſed: ſo the writings of the old teſtament, if they were ſhadowes & ended by Chriſt, yet the writings of the new teſtament, given in ſted of the other, are never to be aboliſhed.

Secondly, let it be conſidered what M. Sm. hath here left unto vs, not ceremoniall and unaboliſhed; *the thing ſignifyed* (ſayth he) *by the book, viz, the law of God and the new teſtament*: but where is this to be had? not in letters written with ynk, on paper, or parchmēt, for all theſe he ſayth are ceremoniall and ſo aboliſhed; but written in mens harts as in books, with the ſpirit as with inck, and ſo to be uttered by men, out of their harts. If Satan can but perſwade this point, he will bring out of mens harts, as out of the bottomleſſe pit, a ſmoke of hereſies, in ſted of the fyrie law of God, & who ſhall control him. For mens harts now, are the ſame which Gods book was of old; and as Iſraell fetched their lawes, doctrines, worſhip, and ſervices from the ſcriptures written with inck: ſo Chriſtians now muſt fetch their lawes, doctrines, worſhip. &c. from the harts of men, as from the tables of the lavv, and vvhat is from

thence uttered, is to be counted, as written with inck of Gods ſpirit. For the hevenly things themſelves are as much yea more to be honoured, eſteemed, credited; then the book which was but a type and ſimilitude of heavenly things. H. N. the enemie of Gods ſcriptures, can ſhew no ſtronger ground for his familiſme, wherein he reprocheth ſcripture learning: then this which is here layd by M. Smyth.

But the ſcriptures and reaſons which he hath brought, be farr from proving ſo deadly an error. For the book of God as alwayes, ſo ſtil, *ſignifieth and repreſenteth to our eyes heavenly things*; (although *ſome figurative extraordinary vſe thereof be aboliſhed:) for it ſignifieth and teacheth vnto vs the myſteries of the kingdom of heaven. And as the book of the lavv was a witneſſe †againſt Iſrael, when they ℣ walked rebelliouſly and with a ſtiffe neck: ſo is it a witneſſe to this day " againſt all Chriſtians that walk in like ſort. But ſuch in Iſrael as had the word *neer vnto them in their mouth and in their hart for to do it; the book of the Law was a witneſſe for them; a † ſure teſtimony giving wiſdom to the ſimple, a perfect law, converting the ſowl; and the ſtatutes of the Lord therein, were right unto them, and rejoyced the hart, the commaundement of the Lord was pure and gave light unto the eyes: even ſo to all faithful Chriſtians now, the writings of the Prophets & Apoſtles is a " ſure word, to which they do wel to take heed, as to a light ſhining in a dark place; by it they ℣ beleeve, and ſo come to life; and by it *their joy is made full.

Agayn M. Sm. erroneouſly ſubſtituteth one extraordinary uſe of ſome part of the ſcripture, for the ordinary uſes of the whole. Moſes wrote in a book the old teſtament or covenant of works, (ſummed vp in *Exod. 20. 21. 22. and 23. chapters*:) which book was read in the peoples eares, and ſprinkled with blood, as the people alſo was; for a ſanction or confirmation of the Teſtament: in which action there was an extraordinary and figurative vſe of the book for that time, which now is aboliſhed by Chriſts blood which hath confirmed the new teſtament, and abrogated the old. The holy hiſtories, propheſies, pſalmes, parables &c. were never thus ſprinkled with blood; but onely that book wherein the conditions of the covenant were written. Wherefore there were beſides

*As that mentioned Heb. 9. 19.
†Deut. 31. 26.
℣ verſ. 27.
"Ioh. 12. 48.
*Deut. 30. 14.
†Pſal. 19. 7 8.
"2 Pet. 1. 19.
℣ Ioh. 20. 31.
*1 Ioh. 1. 4

sides this, other ordinarie permanent & perpetual uses of the scriptures, by †reading them privatly and publikly, for the teaching exhorting comforting reproving of the people, according to their daily need & occasion, that every child of God might have knowledge *of the certainty of the word of truth, for to answer words of truth to them that sent unto him; as Solomon sayth. And therfore as at the publik solemn assemblie of al Israel in the sabbath year, the law was "read unto them al, that they mought learn, & fear God, and keep al his words, they & their children: so at their particular assemblies in their synagogues throughout every citie, both Moses and .·. the Prophets that wrote after him, were read every Sabbath day: and this from old time, even unto Christs dayes on earth, who himself †in his own person and action allowed and sanctified this holy custome; and commended by his Apostles *al the scriptures fore written, unto his disciples; and gave them also other scriptures, for like end and use; & warned them that no man should "*presume above that which is Written.* Wherefore it is a deceit of Satan for mans ruine, to seek to make the scriptures generally & wholly ceremonial and abolished; becaus of that extraordinarie use of them at the sanction of the law, at mount Sinai. But the counsel of God unto his people is, .·. *seek in the book of the Lord, and read;* & †*search the scriptures, for in them ye think to have eternal life.*

As for the law of God to be written in mens harts by the spirit, this taketh not away the use of the law written in books with ynk; for in Israel when the bible was read every Sabbath, David had the law of God within *his bowels, whereby he declared righteousnes in the great congregation; and as he, so every other righteous mans mouth, spake of wisdom, & his tongue talked of judgment, * the *law of his God* being *in his hart*, as Moses "commanded: yet ceased not the reading of the law out of the book. So at this day, true Christians in wose harts Gods law is written, are not (no though they be † ministers extraordinarily furnished with grace) to leave the reading of the law written in books any more then they didin Israel; and Christs Apostles have written the word even .·. with paper and ynk, as they spake it with voyce; to meet with their dotage that dream ynk and paper to be meerly ceremoniall.

†*Deut.* 17. 19. *Psal.* 1. 2. *Pro.* 1. 1 2.

**Pro.* 22. 20, 21.

"*Deut.* 31. 10—13.

·.· *Act.* 13 15. & 15. 21.

†*Luk.* 4. 16. 17.

**2 Tim.* 3. 15. 16.

2 *Pet.* 1. 19

"1 *Cor.* 4. 6.

·.· *Isa.* 34. 16.

†*Joh.* 5, 39.

**Psal.* 40. 8. 9.

**Psal.* 37. 30. 31.

"*Deu.* 6. 6 †1 *Tim.* 4. 13. 2 *Tim.* 3, 15—17. & 4. 13.

·.· 2 *Ioh.* 11 3 *Joh.* 13. With 1 *Ioh.* 1, 3, 4. & 2 12. &c.

As for al hypocrites, they are now as heretofore ſtony harted, and the outward letter written with ynk, reſembleth their hypocriſie.

But whereas M. S. having cited Deut. 31. 26. inferreth, *therfore the Apoſtle caleth it the handwriting in ordinances which was contrary to us, which Chriſt nayled to his croſſe Col. 2. 14. Eph. 2, 15.* he miſmatcheth the places: for Paul ſpeaketh of † *worldly rudiments*, the outward ſervices of the Law, (which elſwhere he caleth alſo * *beggerly rudiments*) ſuch as was "*circumciſiõ*; the obſerving † *of dayes & moneths &c.* which ordinances were as an *handwriting* or obligation againſt the Iewes, witneſſing that they were debters unto God, ſynners, miſerable, & under the curſe: unleſſe they ſaw and learned Chriſt in them: by whom the obligation is cancelled, and curſe done away. For by circumciſing thẽſelves, they acknowledged (as by a bil of their hand) that they were born in ſyn, and impure by nature: even as we by baptiſing our ſelves, doe the like. By offring ſacrifices for ſyns, they acknowledged themſelves actual tranſgreſſors of the law, and the killing of beaſts, argued themſelves were vvorthy of death. Novv it vvas not poſsible * for the blood of buls and goats to take avvay ſynns, and the lavv "taught them ſo much: therfore it vvas a † ſchoolmaſter to lead them to Chriſt, that they mought be made righteous by faith. This *handwriting* vvhich ſtood thus in decrees againſt the Ievves, and vvhich roſe up as an adverſarie and contrary unto them: Chriſt blotted or vviped out by his death on the croſſe, vvhere he ſpoiled alſo the * *principalities and powers*, the Divils vvhich vvere readie to plead againſt Iſrael, & urge this hãdvvriting, theſe ordinances vvhich they practiſed, againſt them; if they uſed them not vvith fayth in Chriſt, but vvith expectation of juſtice by works of the law. Now this word *handwriting* figuratively uſed and applied to the legal ordinances, M. Smyth taketh properly, for the written law and prophets: as if Chriſt had blotted out them: and taken them from his Church, even as he took circumciſion, altars, ſacrifices, &c. which how far it is from truth, I leave unto every conſcience to judge. But were it as he thinketh, the writtten word of God, yet muſt it then be limited, ſo farr forth onely as men do abuſe it, and learn not Chriſt by it;

†*Col. 2. 8.*
**Gal. 4, 8. 9.*
"*Col. 2. 11. Gal. 5, 2, 3.*
†*Col. 2. 16. Gal. 4. 10.*
**Heb. 10. 4.*
"*Pſal. 40. 6. 7.*
†*Gal. 3, 24*
**Col. 2. 15.*

by it; for to ſuch onely it is a handwriting, contrary to them: and ſo is at this day. But this is not the proper uſe or end of the law or ſcripture in it ſelf, for it preacheth to men the †word of fayth, and righteouſnes therby in Chriſt, as wel as righteouſnes by works of the law: and the goſpel hath * witneſſe of the law and prophets, and they "teſtifie of Chriſt, & are a † ſure word unto Chriſtians. Wherefore it were woe vvith us, if theſe vvere blotted out, and taken avvay as ceremonies and ſhadovves aboliſhed: the reading vvhereof both publik and private, is a continual light and comfort to our harts, and confirmation of our holy fayth. And to ſubſtitute mens harts (vvhich are, by teſtimonie of the prophet, "*deceitful and wicked above al things*,) in ſted of the holy bible, vvhoſe vvords † are al true and faithful: is a miſerable exchang; for eyther men muſt be as vvere the prophets, * moved and caried by the holy ghoſt; and ſo all their vvords taken for heavenly oracles: or elſe vve ſhal be fed vvith chaffe in ſted of vvheat, and drink deadly poyſon in ſted of vvholeſome liquor.

†*Deut. 30. 6. 11--14. with Rom. 10.4.5--8.*
**Rõ.3.21.*
"*Ioh, 5,39*
†*2Pet.1.19*
"*Ier. 17.9.*
†*Pſ. 19.7. 8.9.*
**2 Pet. 1. 21.*

The ſerpent is ſubtile † more then any beaſt of the field: he ſavv this ground of making the ſcriptures of God, ceremonies, and aboliſhed by Chriſt, vvould be diſtaſted of many, yea of any that feareth God: therefore he laboureth to ſvveeten this vvormvvood, vvith an after receipt: vvhich yet is ſo tempered, as it may ſerve to help forward his purpoſe, in taking the book of God out of the church.

†*Genſ, 3,1.*

M. Smyth in the † next place granteth, that *the holy ſcriptures are the fountain of al truth: the ground and foundation of our fayth: that by them al doctrines, and every ſpirit is to be iudged:* that *they are to be read in the church and to be interpreted: nevertheleſſe, not reteyned as helps before the eye, in tyme of ſpiritual worſhip.*

†*Differen. pag.8.*

There is no ſuch battel, as when a man is at warr with himſelf: & it is a ſpecial judgment wher with God ſmiteth his enemies.

Would any man think that ſuch bitter & ſweet waters could come out of one fountain, as have flowed here? Standeth this eyther with religion or with reaſon; that that which as an adverſary, is *blotted out, nayled to Chriſts croſſe,* & *aboliſhed* as being *ceremonial* and a worldly rudiment; ſhould yet be the *fountayne of all truth*, the *ground of faith*, &c. If theſe will ſtand togither, what wil not? Then alſo may circumciſion, altars, ſacrifices, and other Iewiſh ſervices, although they were ſhadowes and aboliſhed by Chriſt; yet be reteyned and uſed of Chriſtians, with a little qualification, and diſtinction of *worſhip properly ſo called*: and this will like the Iewes very well. But we that have learned Chriſt, cannot brook ſuch contrary potions. For if the book, writing & reading of it be Iewiſh ſhadowes ended and aboliſhed by Chriſt; and the hart and ſpeaking out of it, be the ſhadowed thing, the heavenly truth, figured by, and ſubſtituted for the other: we would keep the ſubſtance, & leave the ceremony for ſuch as follow ſhadowes. But if the book of God, the written ſcriptures, be *the fountaine of all truth, and foundation of our faith*; as it is in deed, and we ſo eſteem it: then can we not but deteſt, that former plot, as a groundwork of Satan, that hung vp the ſcriptures as our enemy vpon the croſſe, ſo blotting them out as a cancelled bond, and aboliſhing them for ever.

Wherefore the reading and expounding of the ſcriptures, continueth, now as of old in Iſrael, where the lavv and prophets were read in the ſynagogues every ſabbath, for to teach & inform Gods people in his vvayes: ſo read vve them ſtill for like end and vſe, and ſhall by Gods grace (maugre Satans ſlights) ſo do vnto the end. And as for the ſnare, the diſtinction I mean, of *ſpiritual worſhip properly ſo called*. Which vvas ſet to take the ſimple: it is broken *before; and the adverſary himſelf, if any man be, is caught vvith the ſame.

*pag. 3. &c.

Yet ceaſeth he not, but proceedeth vvith reaſons, † that the *originall ſcriptures are not given as helpes before the ey in worſhip*. But the foundations being already overthrovvn; vve ſhall vvith leſſe difficul-

†Differen. pag. 6.

difficultie and more brevitie, discover and do away the errors. His reasons are.

Because Christ used the book to fulfil all righteousnes, Mat. 3. 15. & having by the use of the book fulfilled the law of reading, he shut the book in the synagogue, to signifie that the ceremonie of book worship, or the Ministerie of the letter, was now expired and finished. Luk. 4. 20. Ioh. 19. 30. 1. Reason.

First here is the *law of reading* brought to an end, according to that first ground of *ceremonies*; & contrary to the second grant that the scriptures *are to be read in the Church and to be interpreted:* which reading and interpreting if it be not Gods worship and service, it is the worship of the Divil. Thus M. Sm. wavereth as a reed shaken with the wind. *Answer.*

Secondly, in the other side of the leaf, † M. Sm, forgetting himself as a drunken man, sayth, *all the Worship that was appointed by Moses for the Preists, was limitted to the holy place, whether the people were not admitted; and therefore reading was of an other nature performed in the utter court or synagogue or elsewhere, eyther by the Levites or any other learned men;* (quoting againe Luke 4. 16.) *and so no part of worship properly so called, but onely a ceremonial ground or foundation, of inward or outward spirituall worship, common to the Churches of all ages.* † *Differtn. pag. 7.*

If this be so, how ended Christ the *ceremonie of book-worship*, where none was to end? If there were no proper worship in the synagogues but exercises of an other nature; then Christ reading in the synagogue, read not worship; and shutting the book there, shut not up book worship, nor caused it to exspire; and so M. Sm. hath lost his dream.

Agayn, if Christ by shutting the book there, signified an end of reading; and the reading that there was, (as M. S. even now sayd,) was such as is *common to the Churches of all ages:* then Christ hath ended all manner reading whatsoever in the Church, even that which is common to all ages; or else the allegorie will turn to a fansie; & so all reading must be abolished out of the Church; & that would the Divil faine bring to passe.

But

But the reaſon of ending reading, is ſlight; that becauſe Chriſt ſhut the book and gave it to the Miniſter, therfore he ended the work of reading. He uſed not to do ſuch weighty matters, by dumb ſignes, without * word of ſignification. And if the *cloſing* of the book were ſuch a myſterie: what was the taking and opening of the book, nothing? proportion will cary it to be the beginning, as well as ſhutting ſhould be the end. But they be vain ſpeculations, to gather from mute actions, an otherthrow of morall lawes, permanent and needful for the the Church in all ages. Neyther was this the firſt or the laſt time of Chriſts reading thus; for *as his cuſtome was* (ſayth † the ſcripture) he went into the ſynagogue and ſtood vp to read: neyther was it a decent thing, that he having received the book ſhut, ſhould redeliver it open; their books being long rolls or volumes, not bound vp like ours. Finally this argument againſt reading, hath like weight of truth, as the Papiſts have for their vanities, who " allege for prayer in a ſtrange tongue, that Chriſt prayed *Eli Eli lama ſabachthani*, which the people that heard him, vnderſtood not: and * that he preached out of S. Peters bote, to ſignify how in S. Peters chaire, his doctrine ſhould alwayes be ſtedfaſtly profeſſed. Such trifles muſt be brought wher ſound proofs are wanting.

*Ioh. 13. 12. 13. &c.

†Luk 4. 16

"Sanders Rock Pref.

*ibidē ch. 9.

2 Reaſon. 2. *Becauſe reading words out of a book, is the miniſtration of the letter. 2 Cor. 3. 6. namely a part of the Miniſterie of the old teſtament which is aboliſhed, Heb. 8. 13. 2 Cor. 3. 11. 13. and the miniſterie of the new teſtament, is the miniſterie of the ſpirit. 2 Cor. 3. 6.*

Anſwer. This ſcripture of the 2. Cor. 3. M. Sm. often allegeth for his purpoſe; pag. 1. & 7. & 13. & 19. and 20. he thought belike it would ſound well in ſimple folks eares, that the reading of ſcriptures ſhould be the miniſterie of the letter. But the ignorance & evil of the allegation is great; and fitted for Sarans policie, to draw men from reading the book of God. For if *reading* be the Miniſtration of the Letter there ſpoken of; then is it the miniſtration of death & damnation, as the Apoſtle there calleth it, verſ. 7. 9. and then the Papiſts have doon beſt of al, forbidding the people to read the ſcriptures, leaſt they ſhould gather out of them errors, and ſo

death

death and damnation. And who can comfortably read the ſcriptures, if that be the miniſterie of the letter, and ſo death? But out vpon ſuch a ſlanderous interpretation; it is farr from the Apoſtles meaning. He calleth the *Law* the letter, figuratively, becauſe it was written with letters, & graved on ſtones: he intendeth not the books of the Prophets, wherin both law and goſpel was written, & alwayes to be read for inſtruction, comfort & ſalvation to the people. The law vvas firſt ſpoken, and afterwards vvritten by Moſes: the goſpel of Chriſt vvas alſo firſt ſpoken, and afterwards vvritten by his Apoſtles. If vvriting and reading made the other the letter, then maketh it this the letter alſo; and ſo the vvord of life, ſhalbe the miniſtration of death. The lavv if it had never been vvritten, but onely ſpoken, yet had it been the miniſtration of death: for all Iſrael hearing it, †vvere afrayd, and death ſeiſed vpon their conſciences: and this by hearing Gods lively voice from heaven, not by hearing the ſtony tables read, for it is not manifeſt that ever they vvere read unto them, but onely put and kept in the ark for a teſtimony. Deut. 10. 1--5. and when the 10. cõmandements were read *out of the book, there was no ſuch feare: and the glorie of Moſes face terrified the people when he †ſpake and talked with them, for which he put a veil vpon him: but of reading out of a book at that time (wherto the Apoſtle here hath reference,) there is not a word. So it was not reading onely but ſpeaking alſo without book, which was the miniſtration of the letter to the Iewes; and as Paul here calleth the law the *letter*, ſo elſwhere he calleth it, "the *voice of words*.

†*Exod.* 20. 18. 19.

*Ex. 24. 7.

†*Exod.* 34. 30. 31. &c.

"*Heb.* 12. 19. 20.

It is not therefore the writing, but the thing written which he intendeth. And if M. Sm. ſhould fall to the hereſie of iuſtification by the works of the law, and teach this in propheſie out of his hart, though he never read line in the holy Bible, yet ſhould he be a miniſter of the letter and of damnation to his diſciples.

Of this letter Paul ſayth, * it is the *miniſtration of death*: but of the ſcriptures Chriſt ſaith ¶ ſerch them, for in them ye think to have eternal life. Of this letter Paul ſayth, it is† the miniſterie of *condẽnation*; but of the *holy letters* in Gods book, he ſayth, * they *are able to make one wiſe unto ſalvation* through the faith vvhich is in Chriſt Ieſus.

*2 *Cor.* 3. 7.

¶ *Ioh.* 5. 39.

†*verſ.* 9.

**2 *Tim.* 3. 15.

The law is called the *letter* (not *letters* as the " ſcripture is called) by a ſimilitude: for a letter is an outward viſible thing appearing

"2 *Tim.* 3. 15.

to the eye of an other that looketh on; whereas the thing whereon it is written, whither paper or ſtone, is not moved or changed therby. Such is the doctrine of the law to the profeſſor of it. It maketh him ſeem a fayre hypocrite before men: they look and ſee the commandments of God written on his forehead, on the fringes of his garments, and on his dore poſts: but his hart and mynd are ſtony ſtil. For the law renueth no man, but ſyn that is in us, † taketh occaſion by the law, and worketh in us al manner tranſgreſsion of the law, and ſo death. But the Goſpel is the ſpirit that renueth & quickneth by faith in Chriſt: and changeth *the ſtony hart into fleſh, and writeth there the lawes of the moſt high. Thus by the *letter* is not meant the holy ſcriptures, which are Gods inſtrument for our renovation: but the external work of the law upon a man: in which ſenſe Paul alſo mentioneth *circumciſion in the letter* Rom. 2. 29. meaning outward circumciſion of the fleſh to be ſeen and read of men: where to take it as this man doth 2 Cor. 3. of reading the ſcriptures, were to follow the "devouring words of the deceitful tongue.

†*Rom. 7, 8.*

3. Reaſon.

3. Becauſe upon the day of pentecoſt and many yeares after the churches of the new teſtament did uſe no bookes in time of ſpiritual Worſhip, but prayed, propheſied and ſang pſalmes merely out of their harts Act. 2, 4. 42. and 10. 44. 48. and 19, 6. 1 Cor. 14, 15, 17, 26, 37.

4. Reaſon.

4. Becauſe no example of the ſcripture can be ſhewed of any man ordinarie or extraordinarie, that at or after the day of pentecoſt uſed a book, in praying, propheſying, and ſinging pſalmes: if yea, let it be don and wee yeeld.

Anſwer.

Nay, it is not in mens power to yeeld to the truth though it be ſhewed them: or though their own writings convince them: it is in †God that ſhevveth mercy.

†*Rom. 9, 16*

*Firſt M. Smyth holdeth that ſuch reading as vvas in the Ievves ſynagogues * *was common to the churches of all ages.* Secondly he ſayth "the ſcriptures *are to be read in the church, and to be interpreted, Col. 4. 16. compared with Luk. 24, 27, & 1 Cor. 14, 27. and 12. 10 by proportion. 2 Pet. 3. 16.* If theſe aſſertions and theſe places alleged, (let the reader look and examine them) prove that the ſcriptures

Diff. p. 7.

"*pag. 6.*

ſcriptures are to be read in churches;as in deed ſome of them doe: we need fight no longer: the enemie unawares hath yeilded the feild.

His floriſh that he maketh, how *the churches of the new teſtament uſed no books*, becauſe no example can be ſhewed:is a deceitful argument. For when there is a ground from God to doe the thing: we are to ſuppoſe men did it, although it be not expreſſly" written. And this adverſary granteth the ſcriptures were to be read; and we are ſure that the churches were to be taught by the men of God: and Paul ſayth that al the ſcripture † is profitable to teach, to improve, to correct, to inſtruct in righteouſnes: that the man of God, that is the *miniſter of the new teſtament as wel as of the old, may be abſolute, & made perfect unto al good works. Wherfore as the Preiſts and Levits which were to" teach Iſrael, taught them by †reading & expounding the ſcriptures; ſo doubtleſſe did the miniſters in the Apoſtles dayes, upon the ſame ground and proportion;though their particular form of adminiſtration be not expreſſed.

" *Ioh.21. 25.*

† *2 Tim.3. 16. 17.*

* *1 Tim.6. 11.*

" *Deut.33 10.*

† *Neh.8.8. Act.15.21 2 Chron.17 9.*

That cavil of *ſpiritual worſhip* which as a leproſie overſpreadeth al M. Smyths book, is before taken away. *Praying* never was by reading out of a book; *propheſying* & *ſinging pſalmes*, being extraordinary gifts of the ſpirit, were alſo uttered by the ſpirit, without a book. Al this notwithſtanding, the ſcriptures were read and expounded to the people, & ſo muſt be ſtil; and this though it be not *proſkuneſis* adoration ſupplicatiõ or worſhiping of God, in the ſtrict ſenſe;yet is it *latreia* his worſhip or ſervice in general.

5 Becauſe none of the bookes of the newe Teſtament were written many yeres after the day of penticoſt, at the leaſt 7. yeares: and the Churches al that time, could not uſe the books of the new Teſtament which they had not. 5. Reaſon.

But they could uſe the books of the prophets, which they had: wherin both old & newe Teſtament were conteyned. And Peter cõmended the Churches for*taking heed vnto them,as to a light that ſhined in a dark place. Anſwer.

* *2 Pet.1. 19.*

6. Becauſe the Churches of the Greeks had no books to uſe,that they might uſe lawfully; for they underſtood not hebrue,and the ſeptuagints tranſlation ought not to be uſed or made; & the Apoſtles made no Greeke tranſlatiõ.&c. 6. Reaſon.

Answer. If they had no books to uſe, they were blameleſſe if they uſed none. But they had the Greek tranſlation, which was lawful to be made and uſed in the Iewes ſynagogues; as anon ſhall be ſhewed, when the Septuagints work cometh to be ſcanned.

7. Reaſon. 7 *Becauſe as in prayer, the ſpirit onely is our help; and ther is no outward help given of God, for that kind of worſhip; ſo alſo in propheſying and ſinging 1. Cor. 11. 4. and 14. 16.*

Answ. God never gave books to read for prayers unto him: but* pre-
**Pſal. 10. 17.* pared mens harts and bended his ear. And as every man† *knew the*
†*1 King. 8. 38. 39.* *plague,* (and conſequently the benefit) in his owne hart, ſo was he to pray & *ſupplicate unto God,* who heard in heaven, and was merciſull, and did, as he knew every mans wayes and hart. But as in praying men ſpeak their minds to God: ſo in preaching God ſpeaketh his mind to us; and this he doth by his ſcriptures and by gifts unto men for teaching and applying them ordinarily to his Church. *Propheſying and ſinging,* hath often been performed by the ſpirit without book," both in the old Teſtament and in the new*. If any now have ſuch gifts, it were folly to ſay they muſt read them out of a book. Reading the ſcriptures is for ordinary teaching; which by extraordinary gifts, was never deſtroyed; and things coordinate, ar not contraries.

"*Num. 11 25. 26.*
1 Sam. 10. 5. 6.
**1 Cor. 14.*
Act. 19. 6

8. Reaſon. 8 *Becauſe it is againſt the nature of ſpirituall worſhip: for when we read, we receive matter from the book into the hart: when we pray, propheſy, or ſing, we utter matter out of the hart, unto the ear of the Church Ezek. 2. 8. --19 and 3. 1. ---4. Rev. 10. 8. -- 11.*

Answer. If Ezekiel a Preiſt under the law, propheſyed without a book; and yet reading the book of the lawe and expounding it, was their ordinary ſervice every ſabbath, as before is manifeſted: all men may ſee, that theſe two may ſtand together in Gods worſhip, and not one throw out an other, as M. Sm. would have it.

Neyther is it againſt the nature of ſpiritual worſhip, to read Gods book

book in the eares of the Church: for if it be worſhip in them to heare the ſpirit ſpeak out of the Miniſters hart; it is worſhip alſo in them to hear the ſpirit ſpeak, out of the holy book. And it cannot be deneyed but Gods ſpirit*ſpeaketh there; and that which commeth out of the hart of man, muſt be tried by that book; and accordingly, accepted or refuſed. As for the Miniſter himſelf when he readeth out of Gods book, and when he ſpeaketh by gift of the ſpirit the meaning of the ſcripture, to the people; he ſerveth God in them both: having Chriſt himſelf for an example. Luk. 4. 17.--21.

*Rev. 2. 1. 7.

9. Becauſe upon the day of Pentecoſt, fyerie cloven tongues did appear, not fyerie cloven books. Act. 2. 3. and alwayes there muſt be a proportion betwixt the type and the thing typed. Upon the day of Pentecoſt the fyerie law was given in books, Deut. 33. 2. Exod. 24. 4. 12. upon the day of Pentecoſt the fyerie goſpel was given in tongues, Act. 2. 3. Mat 3. 11. Act. 1. 5. the book therfore was proper for them, the tongue for vs.

9. Reaſon.

In deed if any *fyerie bookes* had appeared at the giving of the law, M. Smyths allegorie would have had ſome light: but when as no ſuch thing was ſeen, but onely †*a voice of words* was heard, as Moſes telleth vs; we ſhould beware of ſuch clowdy collections.

Anſwer.

†Deut. 4. 12.

The *fyerie law* mentioned Deut. 33. 2. hath plain reference to Gods promulgating of the law, by voice out of the midds of fyre, Exod. 19. 18. 19. & 20. 1--18. Deut. 4. 11. 12. Afterwards thoſe & other lawes were written by Moſes in a book, Exod. 24. 4 and God himſelf vvrote the ten words on tables of ſtone: not then at Pentecoſt, but 40. dayes after, Deut. 9. 9. 10. Even ſo the fyery doctrine of the goſpel was firſt uttered by voice, and afterwards written in books, Luk. 1. 1. 3. Act. 1. 1. &c. Ioh. 20. 30. 31. The book then was not proper to them, (as M. S. feigneth,) but common alſo with vs. God by Moſes " firſt ſpake, then wrote to his Church: Chriſt by his Apoſtles, firſt ſpake, then wrote alſo, to the ſame Church: and though the * *ſon of thonder* wanted no gift of utterance by voice, yet Chriſt † bad him *write:* when if he had pleaſed

"Exod. 24. 3. 4.

*Mark. 3. 17.

†Rev. 1. 19. & 2. 1.

*Rev. 1. 3. ſed he could have ſent him to ſpeak. And *bleſſed is he that readeth, and they that heare the words of that propheſie, and keep thoſe things vvhich are vvritten therin: but curſed is he that deſpiſeth reading of the Lords book, and diſſvvadeth the Church from †Deut. 27. 18. that uſe thereof; by colourable reaſons cauſing the † blind to goe out of the vvay: and all people ſhould ſay, *Amen*.

10. Reaſon. *10. Becauſe as all the worſhip which Moſes taught began in the letter outwardly, and ſo proceeded inwardly to the ſpirit of the faithful: ſo contraryweiſe all the worſhip of the N. Teſtament ſignified by that typicall worſhip of Moſes, muſt begin at the ſpirit, and not at the letter originally. 2 Cor. 3. 6. 8. 1 Cor. 12. 7. or els the heavenly thing is not anſwerable to the ſimilitude therof.*

Anſw. The true and proper worſhip which Moſes taught Iſrael was the worſhip of God in ſpirit and truth, Deut. 5. 7. 8. and 6. 4. 5. 6. though he led them herevnto, under veiles and ſhadowes, and by the covenāt of works brought them to Chriſt, who doeth both that covenant and ſhadowes away as the wiſe did vnderſtand; Pſal. 32. 1. 2. with Rom. 4. 4. 5. 6. 7. Pſalm. 40. 6. and 51. 6. --16. &c. vvith Heb. 10. 8. 9. Their ſpiritual vvorſhip, proceeded from the ſpirit and hart unto God, 1 King. 8. 22. 23. 33. 35. 38. &c. Ezra, 9. 5. 6. &c. Nehem. 9. 5. 6. &c.

Of the legal worſhip, & M. Smythes inept allegorizing therof, *pag. 12. is ſpoken * before; alſo his abuſe of that ſcripture, 2 Cor. 3. 6. is ¶pag. 33. already ¶ manifeſted; vvith his æquivocation about this vvord *worſhip*: that the reader may be vvearied, to have the ſame things oft repeated. Onely novv the falſhood and ſnare of theſe reaſons againſt reading Gods vvord, being diſcovered: let him learne to bevvare of Satans deceipt. For the mouth of an heretik is a deep pit, *Pro. 22. 14. like the * ſtrange vvomans: *he with whom the Lord is angrie ſhal fall therin*.

After this M. Sm. feighneth 4. *obiections for bookworſhip*, as he termeth it; and then frameth anſvvers as he ſeeth good; but ever and anon retyring to his old ſkonce of *ſpiritual worſhip*, thinking therby to vvard off all blovves. Though it be a vvearynes to follovv ſuch an empty clovvd; yet for help to the vveak, I vvil briefly ſhew his vanity.

Reading

Reading in the old testament was commanded by Moses, Deut. 31. 9-13. was amplified by David, 1 Chron. 16. & 25. was practised by Iosiah 2 Chro. 34. 30. by Ezra and Nehemiah, Neh. 8. 8. and 9. 3. allowed by our Saviour Christ, Luk. 4. 16. & by the Apostles, Act. 13. 14. 15. and reported as a thing of ancient approved continuance. Act. 15. 21. 1. Obiectio.

To this hs answereth; *First, the reading commanded by Moses was onely once every 7. yere, Deut. 31. 10. 11. and therefore it was no part of ordinary worship, and there is no commandement in Moses, given eyther to the Preists or Levites, for ordinary reading of the law in the tabernacle. Secondly, hence it foloweth, that reading in the old testament, was no part of the worship of the tabernacle or temple, or of the service performed by the preists therin, &c. Thirdly, therfore reading was of another nature performed in the utter court or synagogue or elswhere, eyther by the Levites or any other learned men of what tribe soever: Math. 23. 2. Luk. 4. 16. Act. 13. 14. and 15, 21. Deut. 31. 9.—11. 1 Chron. 16. 4. 7. 37. 39. & 15. 1. 8. & 28. 13. 2 Chron. 34. 14. 30. 31. Neh. 8. & 9. and so no part of worship properly so called, but onely a ceremonial ground or foundation of inward or outward spiritual worship common to the Churches of all ages. Lastly it is not deneyed but that reading now is to be used in the Church: onely we say it is not a part of spiritual worship, or a lawful meanes in time of spiritual worship.* Answ.

M. Smyth cannot see *any commandement in Moses for ordinary reading of the law in the tabernacle*: and no marvel, for neyther could all the Sadducees see any doctrine in Moses that taught the resurrection of the dead; but Christ could † find it by necessary consequence: Moses commanded "the feast of boothes to be kept seven daves to the Lord, mentioning but *holy convocations & sacrifices*: M. Sm. (I dare ay) will not gather reading, out of this commandement. But Ezra the Preist and all Israel with him, saw it here implyed and practised it, * by reading *the book of the law of God, every day, from the first day unto the last:* when they kept this feast. If every seventh day was to be sanctified in Israel, & all things be sanctified by the word and prayer; and in the synagogues they sanctified the Sabbathes by "reading the scriptures: reason mought teach us, that the tabernacle was not behind the synagogues in holynes. Replie.

† *Mat. 22. 31. 32.*

" *Levit. 23. 34. 36.*

* *Nehe. 8. 14.—18.*

" *Act. 13. & 15.*

And

And where findeth M. Sm. a commaundement to read the law in the ſynagogues? yet was it commanded, or els it was will worſhip and vanitie. The ordinance for Levi to ¶ teach Iſrael Gods law; was commandment ynough both to read and preach it, as they did dayly: and they were not ſo dul or carnal, but they could wel perceive this to belong to their charge and miniſterie.

¶ Deut. 33 10.

But here M. Sm. ſayth, that the reading in Iſrael was *no part of worſhip properly ſo called:* forgetting himſelf (it ſeemeth) when elſwhere he ſayth, that the * *worſhip that beginneth in the book, is from the letter or ceremonie and ſo is not properly of the new teſtament but of the old*; and againe that, † *book-worſhip is Iudaiſme and ſo Antichriſtian; and idolatrie now vnder the New teſtament*; and againe, that "*Chriſt ſhut the book in the ſynagogue to ſignifie that that ceremonie of book worſhip, or Miniſterie of the letter was now exſpired.* Thus fighteth he againſt himſelf; one while they had *book worſhip*; an other while it was *no part of worſhip*; & if *properly ſo called* help not here at a need, M. Sm. wil be found a calumniator both of vs, and of Iſrael, and of Chriſt himſelf. For he would have his reader think that we whom he oppoſeth, made arguments for *book worſhip*, which here he anſwereth, wheras we never ſpake or thought of reading to be worſhip in ſuch a ſenſe, as he would draw it vnto, nor othervveiſe *worſhip* then reading vvas in the ſynagogues, by Chriſt himſelf, neyther vvas there controverſie about worſhip at all, but onely whether it were Gods word or mans, that we read in the Church, in the worſhip of God. But now to cloak his blaſphemous error, he hath dived into his wit, to bring out a diſtinction of *properly ſo called*: ſo cogging the reader with the *die of deceit, and calumniating vs. And hath he not alſo injuried Iſrael in charging them vvith *book worſhip*, and belyed Chriſt himſelf, that he ſhould uſe and finiſh a *ceremonie of book worſhip*? when yet here he granteth it vvas *of another nature*, it vvas *no part of worſhip properly ſo called*: it vvas that vvhich is *cõmon to the Churches of all ages.*

*pag. 19.

†pag. 20.

"pag. 6.

*Eph. 4. 14

As one toſſed in the ſea of error, ſo reeleth this adverſary to and fro, and ſtaggereth like a drunken man.

The

The ſecond objection he forgeth thus.

Reading is commanded in the new teſtament, Col. 4. 16. 1 Theſ. 5. 27. and a bleſsing promiſed therto, Rev. 1. 3. and the cõmandement is that it be practiſed in the church: therfore it is a part or meanes of the worſhip of the new teſtament. 2. Obiect.

The ſumme of his anſwer hereunto is.

Not everie thing performed in the Church, is a part of ſpiritual worſhip: for al the parts of publik adminiſtration of the kingdom ar done in the Church, and yet cannot be ſaid to be parts of ſpiritual worſhip properly ſo caled chap. 1, and 2. Anſwer.

Properly ſo called, is a common vizar of deceit, puld off before as here it ſhal be agayn. For M. Smyth divided the whole *leiturgie* of the church, into actions of the *kingdom* and of the *Preiſthood* of the ſainćts. chap. 1. and 2. The actions of adminiſtring the preiſthood, he made to be *actions of concord and union*: and of theſe generally he ſayth, *they be actions of ſpiritual worſhip properly ſo called.* The actions of adminiſtring the kingdom, he made to be *actions of oppoſition, difference plea and ſtrife:* and of them generally he ſayth, they *are not actions of ſpiritual worſhip properly ſo caled.* Now here and often he deneyeth reading of the ſcriptures to be ſuch *ſpiritual worſhip*, therfore it is no action of *the preiſthood*; therfore no action of *concord or union.* So when the Preiſts and Levites read the law in the ſynagogues, and at their † ſolemn feaſts; we may not ſay, they did any action of the preiſthood; and when Chriſt read the prophet Eſaias, Luk. 4. we may not ſay he did an action of concord or union; & when * Paul would have his Epiſtle read in the churches of Coloſſe & Laodicea; and Chriſt would have the "Revelation read of al, we muſt not underſtand them. to meane reading as *an action of concord or union* in the church; for then it muſt be an action of the *preiſthood*, and conſequently *worſhip properly ſo called:* which M. Sm. wil by no meanes admit of: for he hath limited their bounds: and if any read the ſcriptures in the church as an *action of concord and union*, he wil draw it as by the haire of the head, along theſe grounds, to be †*antichriſtian* & *idolatrous*; ſo ſetteth he his *mouth againſt heaven. Yet reading he grauteth, but it muſt be of an other nature: and what is that trow Reply. †Nehē. 8. 13--18. *Col. 4. 16. "Rev. 1. 3. †Diff. p. 20. *Pſa. 73. 9.

we? He is loth to ſpeak: of the preiſthood it is no part; and in handling [a] the actions of the kingdom, he ſpecifieth it not; onely there he ſayth, that *bookes of al ſorts* may be produced for finding out of the truth: and he quoteth among other Act. 7. 22. and 17. 28. 1 Cor. 15. 33, Tit. 1. 12. Where the learning of the Ægyptians, and teſtimonies of the hethen poets are alleged: and further he nameth particularly *tranſlations, dictionaries, hiſtories, chronicles, commentaries. &c.* Behold here what place this man alloweth the reading of the ſcriptures, yea even of the Originals: they muſt not be read but by way of *oppoſition, difference, plea and ſtrife*; they muſt not be read but where when and as hiſtories, chronicles, commentaries, books of hethen poets and al other like, may be read and produced: ſo they are tollerable, otherweiſe there is no place allowed them: though elſwhere he [†] eſteemeth better of them then of other writings. But in the actions of the *preiſthood*, in the actions of concord or union, to read them is idolatrie. What hæretik profeſsing Chriſt could more have ſought the diſgrace of Gods holy book; then thus to ſhut it quite out of Gods worſhip, allowing it no other place, by theſe his wicked grounds, then Iulian the Apoſtata Chriſts deadly enemy, would and did allow it (though he eſteemed worſe of it) in his blaſphemous writings. For even he in caſes of *oppoſition, plea and ſtrife*, *alleged the teſtimonies of holy ſcriptures, among other writings; but in his worſhip of his Gods he would none of them. No marvel though God have ſtroken this man like Elymas with the blindnes of Anabaptiſme; it is a juſt recompence of his former error: that as he would have deprived the church of the uſe of the ſcriptures, the inſtrument of Gods covenant: ſo himſelf now ſhould be deprived of the covenant with Abraham and his ſeed, and become an alien from "*the common wealth of Iſrael.*

But let us proceed with his anſwer.

[a] pag. 1.

[†] pag. 6.

* Cyril. con. Iulian. lib. 2. & 3. &c

" Eph. 2. 12

Anſwer. *Moreover* (ſayth he) *when he commandeth his Epiſtles to be read in the churches, his meaning is not ſtrictly literal: that is that the very words which he wrote ſhould be repeated verbatim out of the book: but his meaning is that the ſenſe of the words or meaning of the Apoſtle ſhould be related, whither by reading*

reading the very words, by expounding the meaning by interpreting or translating. &c.

Loe here the shifts of hæretiks. Paul willeth the church †to read his Epistles, yea *chargeth them in the Lord, to read them to al the brethren; and writeth to them again, to " keep the instructions, taught by his Epistle: M. Smyth sayth *the meaning is not strictly literal, that the words which he wrote should be repeated:* but *the sense ralated.* As if Paul wãted fit words to set down his meaning, & they that should read, could tel it better. He that readeth, must read words as they ar written, specially in Gods book, & Epistles from the holy Ghost, wherein †no one word is vaine idle or unprofitable, no word misplaced or out of order: and he that shal presume to add or diminish or change the order in reading Gods writings, doth wickedly, and *is neer unto the curse. If things in reading be difficult, God hath given gifts unto men to open and expound them, to the understanding of al: but this expounding is not reading. Reading is first, exactly to the letter; exposition cometh after with such words as God putteth in the expositors hart; as by " Daniels practise, we may learn. Neyther are the words of the expositor comparable to the words of the writer; these being divine, are al as silver †fined seven times, no drosse mixed with them. The other being humane, (I speak of ordinary men as we are) and shewing the mans judgmẽt that expoundeth them, are mixed with humane infirmities, mistakings, and sometime deadly errors. Wherfore reading of the Original scriptures wherof here we treat, must be strictly literal, as is in the book. Translations are after to be spoken of; and is here vainly inserted, for Paul wrote in Greek, which al in Colosse, Laodicea, Thessalonica, and the whol country over, used as their vulgar tongue, that they needed none to translate for them.

Replie.
†*Col.4,16.*
**1 Thes.5.27.*
"*2 Thes.2 15.*
†*Pro,30.5 6.*
**Rev.22. 18.19.*
"*Dan.5. 25--28.*
†*Psa,12.6*

Further M.S. answereth, that *the Apostle wrote upon particular occasions, for particular ends, and the commandment of reading was special in these respects to them &c.* yet *acknowledgeth he* at last, *an absolute necessity of reading;* onely he denyeth it to be a *lawful help* or *part of spiritual worship. &c.*

Answer.

Rep. As the Apoſtles, ſo the prophets wrote *upon particular occaſions*; yet is there a general uſe, for †whatſoever is forewritten, is fore written for our learning, as Paul himſelf teacheth. Wherefore this cavil is frivolous. An *abſolute neceſſitie* of reading the ſcriptures now, as they were read in Iſrael, and in the Chriſtian churches, and to the ſame end: is al that we hold, and ſtand for. Which how it is worſhip is before ſhewed.

†Rom. 15. 4. & 4. 23. 24.

3. Obiect. *The Apoſtle 1 Tim. 4. 13. 16. commanded Timothee and ſo al Elders to attend to reading: Wher reading is ioyned with exhortation and doctrine; & ſo importeth, that it is to be underſtood of the ioyning of reading in the time of ſpiritual worſhip.*

This obiection (as the reſt) is made of M. Smyths own faſhion; and was never thus framed by us. And here he excepteth, that it is not ſpoken *of the execution of his office, but of preparing himſelf to the execution of it. &c.*

Anſwer.

Rep. That reading in the publik church is neceſſary, he is forced to acknowledge: and in that we reſt. If he think this place is not meant of publik, but of private reading: he may keep his iudgment. My ſelf ſee no cauſe why it may not alſo be meant of the publik execution of his office; for Paul departing from Epheſus, "beſought Timothee to abide there and look unto the Church; and after †wrote this letter for his direction how to behave himſelf in Gods howſe, whiles he taried away, and in it ſayth, * *til I come attend to reading, to exhortation, to doctrine.* where ſeing al theſe are publik eccleſiaſtical actions, (as M. Sm. himſelf granteth,) ſeing they are joyned thus togither, & with this limitatiō *til I come*; what letteth but theſe al ſhould be executed by him in publik? Private reading for his own preparation, was to be alwaies, and not onely til Pauls coming. And as for ſuch preparation, it is mentioned after, in verſ. 15, and both again jointly verſ. 16. for the ſalvation of himſelf and others.

"1 Tim. 1. 3.

†1 Tim. 3. 14. 15.

*1 Tim. 4. 13.

4. Obiect. *Let it be granted that the Apoſtles and Evangeliſts uſed no books being extraordinay men, and having the extraordinary direction of the ſpirit, for they needed no ſuch helps of books as we doe: yet wee being ordinarie men have need of books. &c.*

This laſt

This laſt objection, I reject as frivolous, and falſly intimated to be ours. The Apoſtles I am ſure had no greater meaſure of the ſpirit then Chriſt: yet he † read publikly in the book: and ſo did holy men of God before*him: & publik reading is grãted yet neceſſary: therfore we are to uſe it. Though we have more need of the book then the Apoſtles, (our memories and judgements not being ſanctified like theirs,) yet had they their infirmities, and "uſed books. But it is Gods ordinance of reading, that we ſtãd for: which how M S. hath ſought to undermine, and how he is ſnared *in the work of his own hands*; is worthy to be noted with † *Higgajon Selah*, and meditated to the praiſe of God.

† *Luk.* 4, 16
* *Neh.* 8. 13, 14.
" 2 *Tim.* 4. 13.
† *Pſ.* 9. 16.

OF TRANSLATIONS.

THe firſt and onely controverſie between M. Sm. and us being about the ſcriptures tranſlated or overſet into other tongues, which he affirmed to be *apocrypha* and humane writings: how ever he hath ſought to excuſe and hide his error, yet hath he no wil to forſake it, as appeareth by this, that having ſpoken of writings 1. by *men inſpired of God*, as the prophets and Apoſtles, and 2. by *ordinarie men* of al ſorts; he ſhuffleth the *tranſlations of the holy ſcriptures* among theſe latter; and affirmeth that * *there is no better warrant to bring tranſlations of ſcripture written into the church, and to read them as parts or helps of worſhip, then to bring in expoſitions, reſolutions, paraphraſts and ſermons upon the ſcripture, ſeing al theſe are equally humane in reſpect of the work, equally divine in reſpect of the matter they handle.*

† *Diff. p.* 10.

Very impious is this compariſon which thus matcheth a mans comment or written ſermon, with Gods written word ſet over into an other tongue: for it debaſeth the majeſtie of Gods law, and advanceth too high, the baſenes of men.

Tranſlation is that in writing, which *interpretation* is in ſpeaking: namely the expreſſing of an others mind: but commenting or expounding, is the expreſsing of ones own mind or underſtanding. The ſcriptures firſt written in Hebrue, and ſecondarily written in Engliſh: do ſet forth one and the ſame word & mind of

God unto us, though which different letters & sownds: as *Emmanuel* is interpreted and translated *God with us*, Mat. 1 23. *Messias* is interpreted *CHRIST* in Greek; *ANOINTED* in English. Iohn. 1. 41. Here the Hebrue, Greeke and English differ onely in outward letter & sound; the meaning substance or essential form being one in them al, & the word of God, so caled by relation, because the mind of God is made knowne hereby to the mind or understanding of man. The different letter or character changeth not the nature of the thing: for if it did, then *Emmanuel* written by † Matthew in Greek letters Εμμανουήλ, and by * Esaias in Hebrew letters עמנואל, should not be one and the same name of Christ; and so the Apostle should be made a falser, & our gospel betrayed to faithlesse Iewes. The different sound or pronũciation changeth not the nature of the thing: for then *Messias* and *Christ* shoul not be one and the same; and so the gospel and new testament, and our faith were overthrown; and more then Iewish superstition should prevail. But God who hath sanctified by his *spirit, all sounds and languages to the ear: hath also sanctified by the same spirit all † letters and characters to the eye; as th'Apostles practise sheweth, writing with Greek letters, words and phrases; which had beene profaned by lying histories and lascivious poets, unto all manner idolatry and wickednes. Herevpon it followeth, that the word of God, in whatsoever letter or language it be written or spoken vnto vs; is the word of God stil; so to be reverenced and regarded: and not to be basely and profanely counted among humane and apocryphal writings.

†*Mat.1. 23.*

**Isa.7. 14.*

**.Act.2.4.*

†*Rev.1.8.*

A comment or exposition of scripture, as for example, vpon this word *Emmanuel*, sheweth the mans iudgement mind or understanding that commenteth; telleth the reason of this name why it was given to Christ, discourseth of his godhed, of his manhood, of the uniting of these two in one person, of the end and use of these, and many such like things. This being done by ordinary men, is properly an humane writing, (though it may be, agreeable to the word of God,) shewing by letters as by signes, what is the mind or understanding of such a man in this mysterie of Christs

incarnation

incarnation: even as Paul ſayth of his owne divine writing; *when ye read ye may know myne underſtanding in the myſterie of Chriſt. Epheſ. 3. 4.*

Now God hath by his Prophets and Apoſtles written to his Church a ſhort ſumm of his mind and will; guiding and * carying them, and †inſpiring their writings with his good ſpirit; that there ſhould be nothing but " words of truth, faithfulnes, equitie and perfection in them; that men mought have a ſure ground for their faith and actions, throughout all generations. And minding mans weaknes, the holy Ghoſt hath omitted to write * many things, (though otherweiſe in their nature very good:) penning ſuch onely as were needful and profitable for our faith and ſalvation: giving vs warning alſo to take heed of other things, *becauſe there is no end of making many books, and much reading is a wearynes to the fleſh.* Eccleſiaſt. 12. 12.

*2 Pet. 1. 21. †2 Tim. 3. 16. " Eccleſ. 12. 10. Pſal. 19. & 119. Prov. 8. *Iohn. 20. 30. 31. & 21. 25.

But becauſe in theſe ſcriptures, ſomethings are † *hard to be vnderſtood*, and all men know not how to uſe and apply Gods word unto their times, eſtates, actions, &c. therefore hath Chriſt given *gifts unto men, to open and apply the ſcriptures for the edification of the Church vnto the worlds end: alwayes binding them both teachers and hearers, to the foundation layd † by the Prophets and Apoſtles, whoſe writings are ſufficient to make men wiſe " unto ſalvation through the faith which is in Chriſt Ieſus.

†2 Pet. 3. 16. *Eph. 4. 11 12. 13. 14 1 Cor. 12. †2 Pet. 1. 19. Ephe. 2 20. "2 Tim. 3. 15.

For this cauſe the holy ſcriptures are neceſſarie for al Churches, to be read & expounded unto the people: & as every nation differeth in language, ſo to have the word ſpoken and written in their vulgar tongue, which change of the tongue or letter, changeth not the nature of the word ſpoken or written, but it is ſtil divine and heavenly. Onely becauſe in this changing or tranſlating, imperfections, wants, errors may fal in: therfore the firſt writings as the Prophets & Apoſtles penned them, are to be made the abſolute canon, rule, touchſtone, whereby al tranſlations are to be tried: by which being tried & found faithful, it is the ſame word of God, in what language or letter ſoever, & differeth as much frō humane cōmentaries or expoſitions, as heaven dooth from earth.

But

But Mr. Sm. avoucheth mens written ſermons or cõments upon the ſcripture, & the ſcripture it ſelf written in Engliſh, to be *equally humane in reſpect of the work, equally divine in reſpect of the matter they handle.* Of this his bold and falſe aſſertion he maketh no proof at al, it is a ſpeculation of his own hart. Two carnal reaſons he ſetteth down, which are theſe. *To tranſlate the originals into any mother tongue is as wel and aſmuch the worke of a mans wit and learning, as to analyſe the ſcriptures rhetorically or logically, to collect doctrines and uſes theologically, to give expoſitions and interpretations of places doubtful.* Where firſt if M. S. mean the action of tranſlating ſimply, without reference to the mater and thing tranſlated, he doth but dally and ſeek to deceiv: for writing, printing, tranſlating are al alike humane actions, but the things written printed tranſlated, are differẽt, ſome good ſome evil, ſome of God, ſome of men and of the divil. The books of Moſes written printed or tranſlated, are Gods law; the book of Mahomet written printed or tranſlated, is the divils law: the actions of writing, printing, tranſlating, are mere humane actions in all of theſe. Now if becauſe tranſlating is an humane action, therefore the thing tranſlated muſt alſo be humane, & the work of mans wit and learning: then alſo becauſe writing and printing are humane actions, therefore the bible written or printed in Hebreue Greek & al languages, muſt likewiſe be humane, and the work of mens wit and learning: and then there can be no divine ſcriptures but the very firſt copies which the Prophets & Apoſtles wrote with their owne hands: And if Satan could perſwade this; he would be glad.

Secondly if Mr. Sm. meaneth the thing tranſlated, as Moſes law, Davids pſalmes or other like in Engliſh: that theſe are *as wel and as much the work of a mans wit and learning; as an expoſition of doubtful places* in them or *doctrines and uſes collected from them*; he teacheth wicked error, which al of judgment & cõſcience wil abhorr. The holy ſcriptures faithfully expreſſed in Engliſh or any language, is the work of Gods wiſdome & unſerchable knowledge: and cannot without injury to his majeſtie, be ſaid to be the work of mans wit & learning; though man have uſed his ſkil in writing or tranſlating it according to the original copie given of God. This plea of Mr. Sm. is like as if Ieroboam ſhould have ſayd; the *cherubims and †the brazen bulls in

*1. King. 6 23.

†1. King. 7. 25.

Solomons

Solomons temple, are as wel and as much the work of mans wit & skil as my * golden calves; & if they may be admitted into the house and worship of God, then why not these? If M. Sm. should answer that the cherubims and bulls which Solomon made, were commanded of God, and from the divine pattern, though humane art did make them; but Ieroboams calves were from his own hart: so answer I in this case; the translation is from the divine pattern of Gods original book, and commanded to be made and used; but to write comments or homilies to read in the Church, is frō a mans own hart, and hath no commandement or warrant from God so to be used; but are forbidden. Eccles. 12. 12. *1 King. 12 28.

Secondly he sayth *The translator cannot conceive nor expresse in writing the whol mind of the holy Spirit conteyned in the originals, but onely some good part of it: the expositor, paraphrast, commentator may expresse as much as the translator, yea and in respect of some particulars, as Hebraisms, Grecisms and the like considerations much more.*

If a translator cannot expresse the whol mind of the spirit in al the bible, by his interpretation litteral or grammatical: then much lesse can the expositor expresse the whol mind of the spirit in the bible, by his exposition theological. For it is a thowsand times easier for a translator to do his duty to the ful, then for the expositor: yea this latter is utterly unpossible, I say not onely for one man, but for all the men in the vvorld.

Though the translator cannot expresse to the full every vvord and sentence in the Bible, yet the most part he may; vvheras the expositor cannot do any at all, but is still to seek all dayes of his life, and they that come after him also.

Hebraismes cannot alwayes be expressed, through defect of the language: yet translation is needful, and the translator is blameless. For example, this name *God* called in Hebrue *Ælohim*, Gen. 1. 1. is in Greek translated *Theos*, and that by the Apostles often in the new Testament. Here is a vvant in the language, for *Ælohim* is in form the plural number, signifying the Trinitie; yet joyned with a word of the singular number *bara*, *he created*: signifying the vnitie of the persons in the Godhed. Such a phrase the Geek tongue vvanted: therefore the Apostles admit of the Greek propriety, doing

ing the ful dutie of translators & the defect resteth in the language, of which they were not Lords. And that the Lord respecteth not so much the words and phrases, as the matter meant by them; infinite examples in the scriptures do manifest.

But whereunto leadeth this cavil? what if all cannot be expressed in the translation, shall we therefore have none in the Church? then neyther may we have any preaching by the voice of man; for none can fully expresse in his sermon, all things that God intendeth by a place of scripture, or any ground of religion. And if preaching must be vsed, though many humane infirmities be mixed with it; then also reading the scriptures (and consequently the translations to them that know not the originals,) must be used, though fewer humane infirmities be mixed therewithall; seing these both are the ordinances of God, as before hath bene proved.

But then M. Sm. wil draw commentaries and homilies into the Church also. But that is denyed to be Gods ordinance. *1 Cor. 12. & 14. He hath * appointed the lively voice of his graces in the mouthes of his servants to be heard in the Church, for the opening and applying of the word vnto them: but not their writings to be read. And because of some infirmities in translations, to disgrace them, as this man dooth, and match them with commentaries; it is *capelizein* (as the † Apostle speaketh,) to *play the false vintner* with the wine of Gods word. For as such a falser to make sale of his mixture, wherein some wine, much water, yea perhaps some puddle water is brewed togither, mought say, you can have no wine but such as is turned out of the first vessel; and it cannot be in the turning of it out, but some of the spirit and strength of the wine vvill vapour avvay, some tast it wil have of the nevv cask; therefore you may as well drink of this liquor, for in respect of the vessell they are both alike changed, in respect of the matter they are both alike wine. Let M. Sm. therefore cease his odious comparisons of the translation with the comment: or else let him shew us some comment or sermon written upon any text, wherin at the least there is not water and wine, and perhaps death in the pot. †2 Cor. 2. 17.

OF THE LXXII. INTERPRETERS.

HEre † M. Smyth before he proceed further, takes up an accusation against the Church of Israel, who in the dayes of *Ptolomee Philadelphus* King of Egypt, and at his request sent 72. learned Iewes to translate the Hebruc Bible into Greek before the Apostles time almost 300. yeares. This *their translation* (sayth M. Smyth,) *Was a grevous syn.*

† *Difference pag. 10.*

1. For that the covenant of grace ought not to have been preached unto the gentiles til the fulnes of time Mat. 10. 5. 6. 1 Tim. 3. 16. Rom. 16. 25. 26. with Mat. 10. 5. 6. & 28. 19. and therefore that the Lxx. by their translation did communicate it to the Graecians, before the fulnes of the time, Was their greevous syn.

The 1. reason.

I answer in the behalf of Israel; First, by M. Smythes divinity, the Church of Israel * was a carnal people, had a carnal covenant or promise of carnal things, &c. how is it then that he chargeth them here with profaning, *the covenant of grace*? and how wil this agree with his grounds of Anabaptisme?

Answer.

* *Charact. of the B. pag. 16.*

Secondly, by his divinity also, the scriptures and reading of them, is *the mimistration of the letter* 2 Cor. 3. 6. that is of *death & damnation*; as * before hath been handled. How then could the litteral translation & reading therof, be the ministerie or covenant of grace? the ministration of death, was fit ynough for the Gentiles that were to die. Or, did it kil them before the tyme?

* *pag. 32.*

Thirdly I deny his collection from those scriptures against this action: for although the fulnes of time was not yet come, that God would send preachers with the power of his spirit, to convert all nations: yet followeth it not hereupon, that no gentile, no nation, (no not though they desired it, as King Ptolomee desired the Bible;) mought have the truth imparted unto them. There is no such law made of God; nay the cõtrarie is playne. For, 1. ther were many strangers, Ægyptians & others that went out with Israel to the Land of Canaan, not forbidden nor debarred of grace with Israel, Exod. 12. 38. nay the law admitted any stranger to circumcision & the passeover, & so to the covenant of grace, Exod. 12. 48. 49. 1 Cor. 5. 7.

2. The Gibeonites which were of the worſt ſort of hethens, devote to deſtruction, yet obteyned mercie with God, to be in the covenant of his grace. *Joſh. 9. 27. 2 Sam. 21. 1. 2. 5. &c.*

3. There were alſo in Solomons time 153. thowſand and 600. ſtrangers, none exempted from partaking with Iſraels mercy.

4. God gave his law to be read even unto ſtrangers alſo, Deut. 31. 12. ſo far vvas he from vvithholding grace, if any ſought it.

*1 King. 8. 41. 43. 5. And Solomō dedicating the tēple prayed even *for ſtrāgers, that dvvelt in far countries, (vvho mought vvhen they heard of Gods name, come thither and pray in that houſe) that they even *all people of the earth mought know Gods name, & fear him as did his people Iſrael.* All vvhich do ſhevv the untruth of M. Sm. collection, that it vvas a ſyn for Iſrael to impart the ſcriptures and covenant of grace to the gentiles.

The 2. reaſon. *Becauſe all the Gentiles ought to have been Proſelytes of the Iewes Church, and to have come to Ieruſalem to worſhip, Exod. 12. 43. 49. Mat. 23. 15. Act, 2. 10. and ought to have learned their tongue and worſhip, which was prevented by the Lxx. tranſlation.*

Anſvver. Firſt, this reaſon enterfeireth vvith the former; for, if all ought to have beene *proſelytes*: hovv might not the covenant of grace be preached vnto them? Could they be converted vvithout the vvord of the covenant? Here the accuſer of the Saincts hath † rolled a ſtone, which is returned unto himſelf.

† *Prov. 26. 27.*

Secondly, their converſion vvas not hindered but furthered by the Greek tranſlation; for many novv might read and hear of Gods name, enquire after his truth and finding it, come to Ieruſalem, and learn that tongue, if they could. So yet the ſeventie are not found in ſyn, vvhich helped men to righteouſnes.

The 3. reaſon. *Becauſe the Hebrue characters and writings were ceremonies, and ſo ought not to have beene prophaned among the Grecians by their writings &c.*

Whether

Whether the *characters* were *ceremonies* or no, the LXX. are innocent of this blame; for they wrote the bible to the gentils in the Greek characters, syllables, words, sounds &c. and not in Hebrue. *Answer.*

If M. Smyth. make the substance of the scripture a ceremonie, that is a shadow to be ended and abolished at Christs coming, it is †a wicked error. Or if he make the characters ceremonies in that sense, it is erroneous: for the Hebrues converted to Christ may & ought to read the Hebrue scriptures in the Church, as they were wont in their synagogues. The profaning and abusing of the translated scripture was in deed a syn, in al that so did: so was it if any Israelite or stranger profaned the Hebrue. Yet Hebrue copies might goe abroad, notwithstanding the danger of profanation, how much more the Greek? The personal synns of some, may not hinder the publik good. Otherweise, at this day bibles should not be printed and commonly sold, because atheists and profane people may buy and abuse them. The scriptures are as much to be reverenced now, as ever they were; although M. Sm. hath laboured their disgrace.

†*Rõ. 15.4. 2 Pet. 1.19*

If it were unlawful to sing one of Davids Psalmes in a strange nation as Babylon, Psal. 137. 4. then much more unlawful was it to translate the scriptures into a strange tongue: for the ceremonial law was bounded within the holy land. *4. Reason.*

If at this day Turks captiving Christians should ask in scorn and mockage to sing some spiritual song for them to laugh at, I doubt not but we should answer them as the Iewes did the Babylonians; & not expose Gods word to derision. But if any would hereupon infer, it were syn to translate the scriptures into vulgar tongues, M. S. himself * would condemn him: like mesure must be meted to himself, for these frivolous reasons. *Answer.* **pag. 17.*

The scriptures were not ceremonies, (though there was some figurative use " of the book of the law,) but if they had been, yet this is an error in M. Smyth. to bound them within the holy land. For circumcision was a shadow, (or as he calleth it, a ceremonie) yet did they it in Babylon, and many shadowes moe. And for the scriptures, who doubteth but the Iewes had and used them in Babel, which

"*Heb. 9. 19*

which was out of the holy land: Yea ſome of the ſcripture was written and ſent to Babylon, as Ier. 29. 1. &c. ſome written in Babylon, as the propheſies of Ezekiel and Daniel, Ezek. 1. 1. &c. and ſome written in the Babylonian language, and not in Hebrue, as Ezra. 4. 7. 8. &c. Dan. 2. 4. 5. &c. Wherfore if any Babylonian would have ſought for God, the ſcriptures ſhould not have been deneyed him.

5. Reaſon. *The tranſlation &c. is contradictorie to the Lords mercy to the Iewes Church, and their ſpecial privileges. Pſal. 147. 19. 20. Rom. 3. 1. 2. Act. 10. 28. and 22. 1. 2. 3. 4—18. Eph. 2. 11. 12. 13. 14. 15. Act. 13. 46. 47. 48. Rom. 16. 25. 26.*

Anſwer. This reaſon is in a manner the ſame with the firſt, and ſo before anſwered.

The Iewes privileges even then appeared, that the Gentiles muſt have the inſtrument of mercy, the ſcriptures from them. And that God gave them this not for themſelves onely, but alſo for the Gentiles occaſionally, is before proved. Generall mercy I know there was not, as is now under Chriſt.

Peters fact was caled in queſtion, about converſing and eating with them, being uncircumciſed, Act. 11, 2. 3. not for letting them partake of the privilege of Gods word: for it was permitted the Gentiles to hear the word read and preached in the ſynagogues, as appeareth Acts. 13. 42. 44. 46. 48. And how was it contradictorie to Gods mercy to the Iewes, when his prophets wrote ſome of the ſcriptures in the hethens language: as did Daniel and Ezra, which are mentioned before.

6. Reaſon. *Becauſe that ſeeing the Hebrue Writings were ceremonies, it was unlawful for the Septuagint to change them from their proper kind, and to picture them out by the Greek Writings for the Greeks uſe.*

Anſwer. Here agayn is a repetition of the third reaſon, refuted before: and if he wil he may make it twentie; by a little change of the

of the words. But the weight of the argument is ſhewed to be too leight: and Greek writings for Grecks uſe, was no more unlawful, then Chaldee writing for the Chaldeans uſe; which the LXX. had learned by Daniels example, if no way els.

Becauſe the L X X did of purpoſe concele many things, as iudging the Gentils unworthy to know them, fearing alſo leaſt they ſhould profane ſuch holy myſteries, wherein their conſciences told them plainly that their tranſlation was ſyn. Alſo they did pervert many things of purpoſe, add ſomthing, and infinitely corrupt their tranſlation, which was their greevous ſynn. 7. Reaſon.

This laſt reaſon ſeemes to come from M. Smyths gealous head, or ſurmiſing hart: and it is overthrown by himſelf. For a little after he † ſayth, *it is manifeſt by hiſtories that the L X X. tranſlation is loſt; and this that goeth under the name of the LXX. is a patcherie made out of ancient writings.* If this be ſo, how knowes this accuſer, that they *infinitely corrupted their tranſlation?* ſeeing he never ſaw their work, which long ſynce is loſt? Belike he thought it might be ſo; and therfore he wrote it was ſo. If he make not better proof of this his heighnous charge; al men may ſee whoſe ſonne he is, that ſo calumniateth the ſaincts: & readeth without book not onely their *infinite errors*, but what *their conſciences told them alſo.* *Anſwer.* †pag. 14.

His inference hereupon, that *the Apoſtles would never account ſo ſynful a tranſlation to be holy ſcripture coming from the holy Ghoſt, nor approve the uſe of it in the Greek churches*; This faleth with his weak reaſons: there being no ſuch greevous ſyn proved againſt the Greek tranſlation: but rather we may judge it a bleſſed work of God, that hereby brought many Gentiles to be proſelytes, and prepared them for the receiving of the goſpel. Albeit I deney not but errors were in the tranſlation, ſome of which as occaſion was, the Apoſtles in their writings did amend. Andwhereas he further ſayth, *there could be no uſe of the LXX tranſlation for reading in the latine church of the Romans.* I anſwer,

First

First if there was use of it, in the Greek churches onely: it is ynough to warrant like use of translations in al churches, in what tongue soever. Secondly, there could be use of it even in the church of Rome, where the Greek tongue was commonly known before the Apostles time, as †Tullie testifyeth, and the poets * taxed the people for it. And if they understood not Greek, is it likely that Paul would have written his Epistle to the Romans in Greek, as he did? seeing he misliked speaking (and consequently writing,) in an unknown tongue. 1 Cor. 14. 6. 18. 19.

†Orat. pro Archia.

*Omnia Græce. Iuvenal. Sat. 6

M. Sm. having spent his strength, (though in vain) to heap syn upon Israel for translating the bible: "procedeth unto *arguments against reading translations in time of worship*. Where first I wil give the reader advertisement, how contrary this enemie is to himself: and then I wil come to his frawd against the truth. Of the scriptures set over into other languages, commonly caled *translations*; he thus affirmeth † *A translation is as much and as truly an humane writing, as the apocrypha (so commonly caled) writings are.* Againe he sayth, Translations *are not the pure Word of God, and so contrary to Eccles. 12. 10. Mat. 15, 9.* Agayn, * that translations of scripture, and written sermons upon the scripture, *are equally humane in respect of the work, equally divine in respect of the matter they handle.* These and the like blasphemous opinions he sought to infect our church withal, for which he was resisted: these laboured he by word and writing to confirm, with sophistical reasons, the pillars of al heresie. Yet even in this same book, he pulleth down this his former uncouth building; it being the nature of error, as the "foolish woman, to destroy her howse with her own hands. For afterwards he writeth thus, † *The translation agreable to the originals, is a secondary scripture, yet much inferiour to the originals.* So then it is not apocryphal, unless he use a fallacie in this word *scripture*: for we understand hereby (as Christ * himself did) holy scripture, inspired of God: as 2 Tim. 3. 15. 16. *It may be read* (sayth he) *in the church, and sung in tunes.* Then (say I) it is not as the apocryphal (so commonly called) writings are: for their very name signifying *hidden*, teacheth that they are not to be read in the publik church. *It may* (sayth he) *be expounded in the church.* But so (say I) may not homilies be, nor apocryphal writings. And if M. S. in his

"Diff. pag. 11.

†pag. 12.

*pag. 10.

"Pro. 14. 1.

†Dif. p. 17.

*Joh. 5. 39

synagogue

ſynagogue doe read and expound ſuch ſcriptures to his people, he maketh thē with himſelf notorious idolaters. Exod. 20. 4. 5. 2 Tim. 3. 16. 17. Eccle. 12. 10. *The matter of it* (ſayth he) *agreable to the originals, is inſpired* to weet, of God. But the matter (ſay I) of the Apocryphal books, as Iudith, Tobie &c. though exactly tranſlated, is not inſpired vnleſſe of the Divil; for lyes and fables are in them both, the tranſlations I mean, and the original Greek copies. *It may be made a ground of our faith* (ſayth he) *and an inſtrument to try doctrine by.* Then is it (ſay I) not apocryphal but Canonical: for it is made a †*canon*, that is, *a rule* of our faith and walking. But far be it that humane apocryphal writings ſhould have ſuch vſe in the Church of God. Wil M. Sm. ground his faith upon this, that ther are * *ſeven holy Angels, which preſent the prayers of the Saincts*; and that lying *Raphael*, (of the kinred of" Azarias,) is one of them? wil he ground his faith upon this, that † the ſmel of the hart and liver of a fiſh perfumed on the coles, wil ſo drive away the Divil, that he ſhal *never come againe any more*? or wil he have his diſciples to try their religion by ſuch crooked inſtruments? no marvell though they be led with him into the ditch, when they try his doctrine by that which they profeſſe to be *as much and as truly an humane writing, as the Apocrypha (comonly ſo calied) writings are.* For it argueth that eyther they uſe the Bible but for a ſhew and colour, (ſeing they eſteme ſo vily of it:) or elſe that they honour the baſe borne apocrypha, as inſpired of God. Which is the very ſyn & ſnare, that they have ſought to bring upon us.

†*Gal. 6. 16.*

**Tob. 12. 15.*

"*Tob. 5. 12*

†*Tob. 6. 16 17.*

Now let vs examine his arguments.

1 Theſ. 5. 21. Try all things, keep that good thing. But no man ignorant of the tongues can trie whither the tranſlation be fit or good: & therfore no man ignorant of the tongues, can ſtrictly keep or read a tranſlation in time of worſhip.

1. Argument.

Here firſt M. Sm. ſtriking at the tranſlation, myſſeth that, and hitteth onely the ignorant reader of it: for if one have skil of the tongues, & know it to be truely tranſlated; this reaſon maketh nothing againſt his reading, but for it. So M. Sm. playes the ſophiſter,

Anſwer.

phiſter, to argue againſt a holy thing, becauſe of the ignoranees & infirmities of ſome men. He mought thus have cavilled againſt reading the law in Iſrael; that no man blind of ſight(as was "Ahijah the prophet) could trie whither the original ſcriptures were truly written or not.

"1. King. 14. 4

Secondly, if he proceed further as he hath begun, hereafter he may come with like reaſon thus: *Try al things, keep the good thing: but no man ignorant of the tongues, can trie whither the interpretation of ſcriptures which the miniſter giveth in preaching the word, or any text that he allegeth in his doctrine be fitt or good*; then mind what concluſion the Divil wil make hereupon, in a ſimple mans conſcience: to draw him to doubt of, and conſequently to forſake and deſpiſe, not onely al reading, but alſo preaching of the word, becauſe he being ignorant of the tongues, cannot judge or trie whither that which is read or taught be true; according to the original ſcriptures. And thus he falleth into the ſnare of Satan, which Mr. Sm. here hath ſet in ſecret.

Thirdly, this reaſon overthwarteth that which elſewhere the man granteth; that the† tranſlation *may be made the ground of our faith and an inſtrument to try doctrine by*. This being ſo, how dooth Pauls counſel (*Trie al things &c.*) make againſt tranſlations?

†paz. 17.

The 2. argument *Rom. 14 23. 1. Tim. 1. 4.-7. Heb. 11. 6. whatſoever cõmeth not from faith is ſyn. but no man ignorant of the tongues can of faith uſe the tranſlation, ſeing he cannot examin it whither it be good or bad; and ſo beleve or refuſe it. Therefore it is not of faith in him, and ſo it is ſyn for him, to uſe it before the eye in time of worſhip.*

Anſwer Like ſophiſtrie and impietie is in this argument as in the former; for it concludes not the thing unlawful in it ſelfe, but onely in him that is ignorant of the tongues; and his faith, it ſeeks to ſhake. For ther is no faith without* Gods word, and where to have this word he cannot tell. If it be ſet over from the originals to his mother tongue in writing, he cannot trie whither it be good or bad: if the Miniſter tranſlate or interpret it by voice, the poor man,

* Rom. 10. 17

man is as much uncertain, or more, whither the teacher ſpeak true or falſe. Thus can he neyther read nor hear of fayth, if M. Smyths engine once take him: But eyther he muſt look for *enthuſiaſmes*, or revelations from heaven; (vvhich ſome Anabaptiſts have dreamed of;) or els, he faleth to profanenes or deſperation. And it is not M. Sm. diſtinction of *worſhip properly ſo called*, that here vvil comfort the troubled ſovvl; for he muſt doe † al, eſpecially his eccleſiaſtical & religious actions of fayth, and not his proper vvorſhip onely. Yea the ſerpent wil build more on this rotten foundation, and aſſault him alſo that hath skil in the tongues and trouble him, ſaying; though thou haſt knowledge of Hebrue and Greek, yet hovv canſt thou tel vvhither this that thou readeſt, be the pure vvord of God? There be many *Ievviſh fables and humane " traditions, that have been vvritten in Hebrue, and in Greek alſo: and vvhither God ſpake or vvrote theſe things, as novv thou readeſt them, thou knovveſt not: and therfore canſt not of faith make this book a ground of thy religion and vvorſhip. And if thou vvilt credit M. Smyth, loe he telleth thee, that † *as Antichriſt hath polluted al Gods ordinances, ſo hath he violated the original ſcriptures.* Do not thou therfore build thy fayth upon the ſcriptures any longer; but beleev that which M. Smyth and his like, ſhal *propheſie out of their harts*, for ſo he * ſayth, *holy men propheſied before Moſes time*: (and indeed ſo ſome propheſyed " in Ezekiels time, though they vvere blamed for it:) & † *books are in the nature of pictures and images*, and therfore *ceremonies*, and *reading a book is ceremonial*; and †*reading Propheſies* in the time of the law, *was a type of propheſying*: and *reading the vvords of the law out of the book, ſignified the uttering of the vvords of God out of the hart*: and "*Chriſt fulfilled the law of reading, and ſhut the book in the ſynagogue, to ſignifie that the ceremonie of book-vvorſhip or miniſterie of the letter vvas now exſpired and finiſhed*: and now † *the vvorſhip of the new teſtament muſt proceed originally from the hart and ſpirit.* Wherfore lay aſide the ſcriptures, and hear what men ſhal propheſy out of their harts; or if that like thee not, exſpect thou revelations and viſions from heaven. Thus M. Sm. as a *ſnare on Miſpah, & a net ſpred upon Tabor, hath layd in his book ſuch a groundwork againſt the ſcript. as fitteth the Divils purpoſe to intãgle mens ſovvls;

† *Rom. 14. 23. Heb. 11.*

* *Tit. 1. 14.*

" *Mar. 7. 8. 9--11.*

† *Dif. p. 14.*

* *Dif. p. 5.*

" *Eze. 13. 2.*

† *Diff. p. 4.*

† *pag. 22.*

* *pag. 5.*

" *pag. 6.*

† *pag. 18.*

* *Hoſ. 5. 1.*

although to deceive the birds withall, he hath ſtrewed ſome wheat at the mouth of the pit, as, that tranſlations *may be made the ground of our faith, & an inſtrument to trie doctrine by:* &c. ſo breathing out of one mouth, both hot and cold.

Argument. 3. *A tranſlation made verbatim from the originals is abſurd by reaſon of the difference of the dialects, & therfore unlawful ſeing it edifieth not, 1 Cor. 14. 26. a tranſlation paraphraſtical or a paraphraſt if it be lawful in time of Worſhip to be read then why not a written ſermon.*

Anſwer. Theſe are but blocks, to make the blind ſtumble. Gods word may be ſet over into Engliſh, for the moſt part word for word without abſurditie: and where our language will not bear the ſtrict proprietie of the original phraſes; we are warranted by the Apoſtles allegations of ſcriptures in an other tongue, to uſe ſuch words as the language wil afford, to expreſſe the other withall. Though tongues differ one from another in proprietie of ſpeeches: yet God hath ſanctified them all, for inſtruments to convey his word and law unto us; and this in writing as well as in ſpeaking. Dan. 2. 4. &c. Act. 1. 4. 8. 9.—11. & 15. 23. Rev. 1. 11. 19.

Written ſermons are the works of men: Gods book ſet over into Engliſh, though with ſome diverſitie of phraſe, is Gods book and word ſtil; for (as hath been ſhewed) it is not the letter or ſound, but the thing ſignified & meant by them, which properly is Gods word, and which we are ſo to reverence. But M. Sm. having granted that the tranſlation may be *read in the Church, made a ground of our faith* &c. and now asking *why a written ſermon* is not alſo lawful in Gods worſhip: eyther alloweth humane writings to be read in the Church, as wel as Gods writings tranſlated, which is a notable error; or els he cavilleth againſt the truth, contrary to his cõſcience: And in his reaſoning, dealeth like a falſe coyner; who becauſe the gold of the common wealth is not ſo fine perhaps, as the gold of * Ophir or † Vphaz: ſayth to the merchant, if ſuch courſe metal may be taken for mony; then why not braſſe or copper?

*Iob. 28. 16.

†Dan. 10. 5.

A paraphraſt, commentarie or expoſition upon a chapter which conteyneth more of the contents of the originals and the holy Ghoſts meaning is vnlawful to be read in time of worſhip: therefore a tranſlation of a chapter which conteyneth leſſe, is unlawful alſo to be read in time of worſhip. *Argument. 4.*

Firſt by Mr. Sm. grownd layd in the* beginning; a paraphraſe, comment or any humane writing, may be uſed in the adminiſtration of Chriſts kingdome, in like ſorte as the ſcriptures; which is erroneous. Secondly he addeth more to his error, in teaching here that a cõmentary hath more of the contents of the holy ghoſts meaning then the text it ſelf in Engliſh or othertrãſlatiõs. His cõcluſiõ therfore bringeth forth vanitie, and ☞ his belly hath prepared deceit. No cõmentary in the world made by an ordinarie man, conteyneth the meaning of God, ſo as the text it ſelf in a faithful tranſlation of the book or chapter dooth. Thirdly, Mr. Sm. confeſſeth that† *the matter of the tranſlation agreable to the originals is inſpired: but not the writing or character.* If the thing written be inſpired of God, then is it canonical ſcripture, 2. Tim. 3. 16. then not apocryphal nor an humane work, as a commentarie: then conteyneth it more of the contents of the originals, then any mans expoſition. As for his exception of the *writing* or *character*, it is but vanitie: for the Apoſtles had the matter of their writings by inſpiration, frõ God: as for the writing or character, that was not inſpired; but gods word was written in ſuch characters, words, phraſes, as the hethen Greeks, philoſophers and Poets, had uſed long before.

Answer. *pag. 1.*

☞ *Iob. 15. 35.*

† *pag. 17.*

Lev. 22. 22. Mal. 1. 8. 13. 14. Mat. 22. 37. Rõ. 12. 1. 2. Pſ. 119. 45. & 103. 1. God wil be ſerved with the beſt we have. But ther is no one tranſlation the beſt we hav, ſeing the Lord may in time of worſhip, miniſter better to him that adminiſtreth, if he underſtand the originals; if he underſtand not the originals he hath it not at all, for it is an other mans work; and therefore no one tranſlation written may be read in time of worſhip. *Argument 5.*

M. Sm. is like one of them that † hunteth the ſowles of Gods people; ſetting reaſons as hayes to intangle. *No one tranſlation* (ſayth he) *is the beſt we have ſeing the Lord may in time of worſhip miniſter a better:* as good a reaſon againſt reading the tranſlated ſcriptures

Answer. † *Ezek. 13. 18.*

tures, as if he ſhould have ſayd unto an Iſraelite, *no one ſheep of thy paſture is the beſt thou haſt: ſeeing the Lord may in time of worſhip miniſter a better,* (as he did the ram * to Abraham:) *therfore no one ſheep of thyne may be offred for ſacrifice Mal. 1. 8.* Nay his reaſon againſt tranſlations hath not ſo good a colour as this: for it is certaine that God once miniſtred a ram to Abraham for ſacrifice; but it was never heard that God ſo miniſtred an other tranſlated book to read, then that which was brought to be read. The gift of interpreting or expounding by voyce, is of an other kind, and not properly reading, wherof we intreat. But let us follow M. Sm. in his circle, & ſee whither he wil lead us. No tranſlated bible may be read in Gods worſhip, for God may miniſter a better: what then? ſhal I bring the original bible & look on that, exſpecting what interpretation God wil give me to ſpeak: ſeeing I may not read? Not ſo neyther (ſayth M. S.) " *the holy* original *ſcriptures are not to be reteyned as helps before the eye in time of ſpiritual worſhip*: So then neyther is that the beſt ſacrifice yet, but I muſt exſpect the Lord to miniſter a better. If neither the tranſlated bible nor the original be the beſt: where then is the word that is beſt to be read or uttered to the people? In a mans owne hart: that muſt be the book out of which M. Sm. wil have Gods lavv to be read in his vvorſhip: al other books are as *images and ceremonies, aboliſhed, & ended* by Chriſt. Though he plead here againſt tranſlations, colourably; yet he aimeth at Gods book generally, even as his holy Prophets and Apoſtles vvrote it. But the vvickednes of this engine is before diſcovered. Alſo for tranſlations this further I ſay; the ſcriptures in Engliſh are the beſt for to read unto Engliſh eares; better then eyther Hebrue or Greek, which they cannot hear. And ſeeing it is needful the ſcriptures ſhould be read; the tranſlation is beſt. Yet ſo, as no Chriſtian is tied to the words of the book, but if he know any error in print or tralation, or any better words to expreſſe Gods mind; he is to do all things for the beſt unto the church; giving the ſenſe togither with his reading, as the practiſe was in Iſrael, Nehem. 8. 8. But he that withdraweth corn, the people ſhal curſe him, † ſayth Solomon: how much more deſerveth this mā the curſe of Gods people, that hath ſought to withdraw from them in al their publik worſhip, the whol ſcrip-

tures

* *Gē. 22. 13*

" *Diff. p. 6.*

† *Pro. 11. 26*

tures and book of God, whereby the true corn and bread of their ſovvles, is broken unto them.

Deut.16.16. 1 Chro.21.24. Eph.4.8. Rom.12.3. We muſt worſhip God with our own, not with another mans: With that which coſt us ſomthing, not with that which coſt us nothing. But for one ignorant of the tongues to read the tranſlation and offer it to God, is to offer to God an other mans labour not his own, that which coſt him nothing, but is an other mans coſt, therfore it is unlawful. *Argum.6*

Al vviſdoms vvords† are playn and ſtraight; but M. Smyths are rough and crooked. Who ever ſaid before, that men *read tranſlations and offred them to God?* He mought as vvel have ſayd, vve miniſter the ſacraments unto God. For if he mean, the laſt end is the glory of God: ſo is it of al a Chriſtian mans actions. Did Paul vvhen he* charged that his Epiſtle ſhould be read *unto al the brethren the ſaints*, mean they ſhould read and offer it unto God? Or had it been for them to except (as this man here cavilleth) *we muſt worſhip God with our own, not with an other mans, With that which coſt us ſomething, not with that which coſt us nothing: but this Epiſtle coſt us nothing, it is another mans coſt and paynes: therfore it is unlawful to read it, and offer it to God.* If this reaſon had been ridiculous in them, vvhy they vvould not read Pauls Epiſtle: even ſo is it here in M. Smyth, for vve read the bible (vvhich is Gods Epiſtle "unto us,) in no other manner, nor to no other end then they read Pauls letter vvhich vvas part of † holy ſcripture) in the church, and the book coſteth us as much, as that coſt them. And David vvhich vvould *not* **offer burnt offrings vvtihout coſt*: vvould he not read, or be at the reading of the book of the lavv in the church, becauſe it coſt him nothing, "but had been vvritten by Moſes, and freely given unto Iſrael? Never vvas ther heard more childiſh ſophiſmes. But vvhat if a man tranſlate a book or chapter or text himſelf and vvriteth it: this is his ovvn coſt, I think: & then he may read and offer it to God, or els M.S. cavilling is litle vvorth,

Anſwer.
†*Pro.8.9.*
**1 Theſ.5.27.*
"*Rō. 15.4.*
†*2 Pet.3.16.*
**1 Chro.21.24.*
"*Deut.31.9--13.*

Reading a tranſlatiō is not cōmanded, nor was ever practiſed by Chriſt, the Apoſtles, or primitive churches in time of worſhip, & ſo being deviſed by mā, is in the ac- *Argum.7.*

the account of vain worſhip Mat. 15. 9. and wil-worſhip Col. 2. 23. and ſo a kind of idolatrie, and therfore the tranſlation it ſelf before the eye in time of worſhip an idol, and ſo hath a curſe denounced againſt the uſe of it in time of worſhip. Rev. 22. 18. Exod. 20. 4. 5.

Anſwer. Though they curſe, yet thou wilt bleſſe, ſayth * David to God againſt his enemies: and ſo ſay I againſt this adverſary, who curſeth the reading of the ſcriptures, as a wil-worſhip; which God "hath bleſſed: ſo maketh he himſelf by his blaſphemie, a † child of the curſe. And by his own mouth let him be judged: for thus he writeth in his book. * *Mat. 28. Chriſt commandeth to goe teach al nations, and therefore al nations may have the holy ſcriptures tranſlated into their own vernacular tongue, that thereby they may learn the truth.* Then further he addeth. *The tranſlation agreable to the originals, may be read in the church and ſung in tunes, may be expounded in the church, may be made a ground of our faith &c.* From whence I reaſon, if Chriſt commanding the Apoſtles to teach Mat. 28. did therby intimate a commandement (or permiſsion) of tranſlations to learn the truth by; and ſuch tranſlations may be read & expounded in the church, & made a ground of our faith: then we & al other Chriſtian churches that have made and uſed tranſlations to this end, are not idolaters, neyther have uſed wil-worſhip, nor incurred the curſe: but it hangeth over M. S. own head, if he prevent it not by repentance.

Pſa. 109. 28.
"Rev. 1. 3.
†2 Pet. 2. 14
**Diſſ. p. 17*

Writing and reading the law is a part of preaching the law, Act. 15. 21. Deut. 33. 10. with Nehem. 8, 7, 8, Mat. 28. 19. with 1 Theſ. 5, 27, Eph. 3, 4, Col. 4, 16, Rev. 10, 10, 11. with Rev. 1, 19, and 22. 18. Preaching muſt be in al languages, therefore writing and reading muſt be in al lāguages: & being a part of preaching of the word and one joynt action with it, (ſo as one and the * ſame word is uſed in the holy tongue both for to *read* and to *preach*,) it is a part of the vvorſhip or ſervice of God in ſpirit, in the goſpel of his ſon, as Paul ſpeaketh; Rom. 1. 9. But "woe unto them that ſpeak good of evil, and evil of good; and vvith feighned vvords make merchandiſe of mens ſovvls: † their judgment long agon is not farr off, and their damnation ſleepeth not.

**kara. Iſa. 29. 12. and 61, 1, 2. Zac 7, 7.*
"Iſa. 5, 20.
†2 Pet. 2. 3

Argum. 8. *A tranſlation being the work of a mans wit and learning, is aſmuch and as truely*

as truly an humane writing as the Apocrypha (ſo commonly called) writings are; and ſeeing it hath not the allowance of holy men inſpired but is of an hidden authoritie, it may be iuſtly caled Apocryphon, for the ſignification of the word importeth ſo much, and therfore not to be brought into the worſhip of God to be read.

The Apocryphal vvritings are humane both in matter and form, in language, letter, vvords, ſentences, method and order: the book of God ſet over into Engliſh, notwithſtanding the difference of the letters and ſounds, is yet for the ſubſtance divine, the words, ſentences and methode heavenly. He that tranſlateth faythfully, altereth not the nature of the work tranſlated, neyther maketh he it his own. Luke tranſlating into Greek Eſaias propheſie from the Hebrue, (Luk. 4.17.18.) and we tranſlating it into Engliſh, have not changed the propheſie it ſelf, from divine to humane, from Gods work to mans: it was no fruit of our *wit* or *learning* to find out ſuch a propheſie of Chriſt; but we underſtanding the originals, expreſſe the ſame thing in Engliſh which Eſaias wrote, and it is his propheſie not ours. And the viſions of Iohn in the Revelation now Engliſhed; are not *as much and as truely an humane writing*, as if M. Smyth ſhould make a book of viſions or dreames, out of his own witt and learning, and ſet it forth in Engliſh. Wherefore his hart is ſtriken with * the darknes of Ægypt, that can ſee no difference betwixt the Prophets and Apoſtles ſet over into our tongue, and other mens apocryphal writings; but maketh theſe alike *aſmuch and as truly humane.*

Anſwer.

*Exo. 10. 21.

Agayn this enemy of Gods book is herein condemned by his own mouth, for the *apocrypha* commonly ſo called, are holden and deſcribed thus; "*Theſe books* &c. *are called apocrypha, that is books which were not received by a common conſent to be read and expounded publikly in the church, neyther yet ſerved to prove any poynt of Chriſtian religion, ſave inaſmuch as they had the conſent of the other ſcriptures called canonical to confirm the ſame, or rather whereon they were grounded.*

*Arg. ſet before the apocryphal books in many Engliſh bibles.

Theſe things are ſpoken of the Apocrypha, not as touching the outward letter or language, but for the ſubſtance or things in them conteyned.

But M. Smyth alloweth tranſlations *to be read* and *expounded* pub-

likly in the Church, and *made a ground of our fayth*: which agreeth as wel with this his argument, as did the evil servāts plea with his practise. Luk 19.20.22. &c.

Arg.9. *Al the arguments used against the reading of homilies and prayers, may be applied against the reading of translations in time of worship, as, 1. they do stint or quench the spirit, which is contrary to 1 Thes. 5.19.20. 2 Cor. 3.17. 2. They are not the pure word of God: and so contrary to Eccles. 12.10. Mat. 15.9. 3. They are the private works of men: contrary to 1 Cor. 12.7.8. 2 Pet. 1.20. 4. They are the private openings or interpretations of the prophesies of scripture, contrary to 2 Pet. 1.20. 5. They contradict the gifts bestowed by Christ upon the church for the work of the ministerie: contrary to Eph. 4.8.11.12. Act. 2.4. Joh. 16.7. 6. They derogate from the vertue of Christs ascention, and dignity of his kingdom: contrary to Ephe. 4.8. 7. They blemish Christs bountie to and care of his church, contrarie to Ioh. 14. 16.18.26. 8. They disgrace the spirit of God, setting him to schole: contrarie to 1 Ioh. 2.27. 9. They bring into the church a strange ministration, contrarie to 1 Cor. 12.5. and so a new part of the Gospel or covenant, contrarie to Gal. 3.15. 10. They do not manifest the spirit which cometh from within, but the letter which cometh from without 2 Cor. 3.6. Therfore they are not spiritual worship, Joh. 4,24. with 2 Cor. 3.17. Gal. 5.1. and 4.31.*

Answer. Indeed if lyes may goe for arguments, here is a heap. What *Lucian* could have written more reprochfully & slanderously of the holy scriptures? Cannot the written word and spirit of God, his scriptures and his gifts to open them, stand togither: but one must *contradict, stint, quench, and disgrace* another? Did Christ when * he took the book, read the text, and after spake from the same to the people: did he herein *contradict* his own gifts, *blemish* his own boūtie, *stint* or *quench* the spirit in him? or did the church of Israel contradict Gods gifts or quench his spirit, when they preached & read the law " every sabbath: Or did the churches of Colosse, Thessalonica &c. run into any of these evils, by † reading the scriptures in the publik assemblies? Nay rather this adversary would quench the spirit, by abolishing the scriptures out of Gods worship: seeing Gods spirit is in his scriptures, and he having commanded them to be written, commandeth also him that hath an

* *Luk. 4. 16–21.*

" *Act. 15. 21.*

† *Col. 4. 16. 1 Thes. 5. 27.*

hath an ear, to hear what in them * *the Spirit ſpeaketh to the churches.* Let him not here cavil that he meaneth theſe things of tranſlations onely; for vve have heard before, hovv even the original ſcriptures are alſo by him ſhut out of Gods vvorſhip; and the reading of them ſo, condemned for *miniſtration of the letter, Iudaiſme & Antichriſtian.* *Rev. 2.1. 6,7.13.

But ſome ſpecial things here are, vvhich he ſeemeth to bend at tranſlations onely: as that *they are not the pure Word of God, and ſo cõtrary to Eccleſ. 12. 10. Math. 15. 9.* So then belike, vvhen vve read the lavves of God, **thou ſhalt not kil; thou ſhalt not ſteal; honour thy father and thy mother*: or any other ſcriptures hovv faythfully ſoever tranſlated into Engliſh; vve read not the *pure Word of God*; nor as Solomon ſayth, † *an upright Writing, the Words of truth:* but we do that which Chriſt blamed the Phariſees for, Matth. 15. 9. worſhip God in vain, teaching doctrines the precepts of men. Loe here ſome part of the deepnes of Satan, who would perſwade that *the pure Word of God, the upright Writing, the Words of truth*, cannot be written in Engliſh; no nor ſpoken; for if they may be ſpoken, they may be written: but vvhatſoevet is written, (& by conſequent ſpoken) of us in our mother tongue, is a doctrine and precept of men. For thus farr reacheth this impious argument. *Exod.20 †Ecc.12.10

Againe wher he calleth them *private Works of men, private openings or interpretations of propheſies, contrarie to 1 Corin. 12. 7. 8. 2 Pet 1. 20.* hee injureth the holy ſcriptures: for the work or thing it ſelf is Gods, whoſoever hath written, printed or tranſlated it. The decree of King Ahaſhveroſh, when it was tranſlated and publiſhed * into al the provinces after every peoples language, was it a private decree of him that tranſlated or wrote it? If M. Smyth ſhould tranſlate Paules Epiſtles, or Iohns Revelation; ſhould we eſteeme them M. Smyths epiſtles or viſions? Theſe be but deluſions to make the work his, or of the nature of him, that is but the interpreter or overſetter of the ſame. *Eſt. 1.22.

Neyther do the ſcriptures by him alleaged, ſpeak ought againſt trãſlations; for God having given to his church, the "ſcriptures for a ground "Iob.20,31 1 Cor. 14. 37.

*1 Cor. 12. a ground of their fayth; and * gracious gifts unto men for opening and applying the ſcriptures: the one of theſe deſtroyeth not the other, but they confirm ech other. And Peter "ſpeaketh not of tranſlation or grammatical interpretation of a tongue, caled † *hermeneia*: which even an infidel that wanteth Gods ſpirit, yet having ſkil in the tongues, can do: but he ſpeaketh of a theologi-cal reſolution, opening and applying of the propheſies, called of him *epiluſis*, which may be done without any tranſlating at al, as Chriſt * unloſed or expounded his owne parables, Mark. 4. 34. and as Ioſeph "opened or expounded the dreames told unto him.

"2 Pet. 1. 20.

†1 Cor. 14. 26--28.

Mar. 15. 35.

*epelue.

"Heb. *pathar* Gr. *epeluſen.*

Thus ſee we the weaknes of theſe reaſons; and how M. Smyth quoteth many ſcriptures to prove things that we al hold: as that it is ſyn *to quench the ſpirit, to contradict Gods gifts &c.* but for that which we deney, namely, that in reading the ſcriptures we commit theſe evils; this he wil have taken for granted: thinking belike his readers wil be ſo ſimple, that if any one propoſitiō of an argument be proved, the whol ſhal be yealded unto. How then dooth he reaſon againſt us in vain, ſeing in his arguments there † remayns but leaſing?

†Iob. 21. 34

The laſt of his reaſons followeth.

Arg. 10. *Children may read a tranſlation perfectly wel: but children cannot perform any part of ſpiritual worſhip: therfore reading a tranſlation is no part of ſpiritual worſhip.*

Anſwer. The ſecond propoſition is untrue, and injurious to al the children of God; and the Divil it ſeemeth put in his hart to write this, as a ground of his anabaptiſme, wherunto ſoon after he drew him; and now hath moved him to write further, that † *an infant is no more capable of baptiſme then is any unreaſonable or unſenſible creature*; thus evil men and deceyvers waxe worſe and worſe, * deceiving and being deceived. Is not the prayſing of God, a part of his worſhip? & Chriſt when the children cryed Hoſanna in the temple, defended their fact againſt cavilling Iewes, by this, that out of the mouth of babes and ſuklings, God had made perfit the prayſe, Mat. 21. 15. 16. Wherfore this one teſtimonie is ynough to confute and "ſtil this enemie and avenger, whom Satan uſeth to wreak his teen upon the children and infants of the Lord.

†Coar. of the B. in the Epiſtle.

*2 Tim. 3. 13.

"Pſa. 8. 2.

But I wil turne his owne weapon againſt him thus. Mr. Sm. anabaptiſed himſelf with water: but a child could have done the like unto himſelf, who cannot performe any part of ſpirituall worſhip: therefore Mr. Sm. anabaptiſing himſelf with water, did no part of ſpirituall worſhip: and conſequently it was carnal worſhip, and ſervice of the Divil. If he anſwer, that a child though he could caſt water on himſelf, & utter ſuch words as he heard Mr. Sm. ſpeak withal; yet could he not preach or open the covenant as Mr. Sm. did: I anſwer in like manner, though children may read the ſcriptures perfectly wel; yet can they not preach nor open the covenant as did the Preiſts and Levits, Nehem. 8. 8. and as Chriſt himſelf did when he read in the ſynagogue, Luk. 4. Wherefore reading and preaching being joyned togither, as baptiſing with water & preaching: he that condemns the one outward action becauſe a child can doe it, condemneth alſo the other by the like reaſon. And Mr. Sm. having thus written of children, and doon to himſelf; the babes and ſucklings whoſe ſoules he would murder by depriving them of the covenant promiſe and viſible ſeal of ſalvation in the Church; ſhal riſe up in judgment & ſhall condemn him in the day of Chriſt.

Objections for tranſlations anſwered and mainteyned.

After this Mr. Sm. "profeſſeth to anſwer *objections for tranſlations*: where he taketh his libertie to make the objectiõs, as liked him beſt to anſwer, thus. "*Diff.* pag. 15.

Rom. 4. 3. What ſaith the ſcripture, and then followeth the Septuagints tranſlation. Heb. 3. 7. The holy Ghoſt ſayth; and then folow the words of the Lxx. tranſlation: and it is obſerved that the Apoſtles quote the words of the ſeventies tranſlation not onely where they expound the meaning of the holy Ghoſt, as Heb. 10. 5. Rom. 4. 3. where the Apoſtles follow the Lxx. not the Hebrue, but alſo in their deviſes beſides the original; as in the ſecond Cainan, Luk. 3. 36. 37. and in the 75. perſons of Iaakobs fiamlie, Act. 7. 14. Whereas there is but one Cainan and 70. perſons in the Hebrue. 1. Objection

If the originals themſelves are not to be vſed as helps in time of ſpiritual worſhip, as hath been proved; then this obiection is of no force for tranſlations. M. Sm. anſwer

Replie. But the original ſcriptures are to be uſed in Gods publike worſhip, by ſuch as underſtand them; as hath ben proved: therfore this anſwer is of no force againſt tranſlations.

Anſwer. *Secondly, if it were of force to bring tranſlations to be read in time of worſhip, it were available thus far even to bring in to the time of worſhip, the errors of the tranſlations. &c.*

Repl. Whatſoever the *Scripture* & *holy Ghoſt ſayth*, may be read & heard in Gods publik worſhip ordinarily; as before hath been manifeſted: Errors by Gods ſpecial extraordinary diſpenſatiõ admitted becauſe of mens infirmities; as *Cainan* in Lukes genealogie, &c. are not of vs ordinarily to be followed; that we ſhould put new perſons into genealogies, no more then we may diſpenſe ordinarily with Gods commaundements, becauſe himſelf diſpenſed with the Iewes for *putting away their wives, for having many wives, and the like; which he ſuffred † for the hardnes of their harts.

* *Deut. 24 1 &c. & 21 15. &c.*
† *Mat. 19. 8.*

Anſwer *The holy Ghoſt needeth not the lies of men to work his work, nor the ſeventies errors to ſupport the faith of Theophilus and the Græcians. &c. And it is one thing by connivencie to paſſe by ſyn, as was the tolleration of polygamie, divorce and uſurie, ſee Act. 17. 30. another thing to tranſlate errors from a tranſlation into the original, which is to approve them, and this whoſoever affirmeth, ſpeaketh litle leſſe then blaſphemie. Thirdly, therfore as Antichriſt hath polluted al Gods ordinances, ſo hath he violated the original ſcriptures; and therfore one Cainan muſt be put out, for ſome ancient copies have it not: and for 75. there muſt be ſeventy al: pente for pantes: as Rom. 12. 11. kairo kurio, and it is poſſible eaſily to miſtake ſo ſmul a matter, in copying out any thing, as experience teacheth.*

Replie. Thus Mr. Sm. is ſlipt aſide from tranſlations, to quarrel with the original ſcriptures and correct them: where (though I would not folow his wanderings) I obſerv breefly theſe things.

1, He reſtreyneth, the holy Ghoſt from uſing the ſeventies errors (bearing with mens weaknes :) becauſe he *needeth* them not: why doth he not alſo reſtreyne God from ſuffering divorce & many wives to one man in Iſrael, ſeing he *needed* not thus to have done then, more then now? Shal man limit the holy Ghoſt, to doe no more then he *needeth*?

2, He miſmatcheth Gods paſſing by the ſyn of hethens idola-

trie

trie, Act. 17. 30. with Gods † permiſſion of divorce and *polygamie in his law, and putting in Cainan in Luk. 3. The firſt was horrible ſyn in al that did it, though God overlooked it upon their repentance: the latter not ſo, but tolerable; and Lukes naming of Cainan, holy.

† *Mat. 19. 8*

**2 Sam. 12. 8.*

3 He injurieth Luke, intimating as if he put errors from a tranſlation into the original; indeed he had ſo done, if from the Lxx. he had put it into Moſes Hebrue; which was farr from him. But he onely ſets it downe out of a common known & received record, into the genealogie which he wrote; which al would allow of, & by which they would trie Lukes writing: where the leaving of it out, mought have cauſed much ſtrife. And if God ſo bare with the Iewes hardnes of old: what mouth can blame him for bearing with the weaknes both of Iewes and Gentiles here? Nay rather his mercy is to be magnified for writing his word ſo: as the weak mought not ſtumble or fal away, the froward mought not cavil. For had the Apoſtles written in Hebrue, the Grekes (& of liklihood many Iewes) could not have vnderſtood: and if they ſhould have ordinarily left the common tranſlatiõ, not onely the Gentiles mought have made doubt, but the Iewes would have taken occaſion to ſpeak evil. For they reverenced the labours of the 70. greatly, and would ſuffer no other tranſlatiõ. God therefore who turneth al things to his glorie turned this his indulgence, to the praiſe of his grace.

If by the original M.S. mean Lukes own writing: he iniurieth him otherwiſe, as if he approved an error which only he bare with by direction of Goc's ſpirit & which if M. S. blame in him, let him ſelf beware of blaſphemie.

4 Mr. Sm. hazardeth the credit of the original ſcriptures, and of al mens faith; in ſaying *Antichriſt hath violated them, as he hath polluted al Gods ordinances.* It is not good, they ſay, to bely the Divil: & Antichriſt hath evil ynough upon him though he be not charged with violating the originals, which this accuſer wil not eaſily prove. No doubt but copiers, and writers might fail, and did miſtake; and ſome thinking to mend the new teſtament by the old, or Luke by Matthew, might make it worſe; which by true copies may be amended. So faults are in tranſlations through ignorance or overſight. But this point if it were true, helpeth tranſlatiõs and hurteth them not. For if the *originals be violated*, and yet are not for the faults to be rejected: ſo tranſlations may be violated, & the *errors* in the part, are no cauſe to reject the whole.

5. He

5 He presumeth to put *Cainan* out, because *it is not in some ancient copies:* these *some* I take it wil prove but *one*, which Beza mentioneth: and if the credit of it wil countervayl al others in *Cainan*, it must do the like also in a great part of the genealogie beside; †varying al the names from Ioseph up to David, according to Matthewes narration: which is to overthrow Lukes purpose quite. For he deduceth Christ from *Nathan* his father in the flesh; and not from the brother *Solomon*, his father but in the kingdom, as Matthew dooth. But to change *pente* five, into *pantes* all, Act. 7, 14. without warrant of any Greek copie at al, is too much boldnes; & cannot be be born out by *kurio* & *kairo*, where many copies are for a ground. If men that perceive not the counsel of God in penning his word, shal presumptuously change it according to their owne conceipt: we shal have nothing left sound or uncorrupt. Rather, if men be ignorant, let them †lay their hand on their mouth.

†Beza annot. in Luk 3.23.

††Iob. 39. 37

Lastly (sayth he) *fully to answer the obiection whatsoever is good in the LXX translation, was taken out of the new testament, and ancient fathers of the Greek church. For it is manifest by histories that the LXX translation is lost, and this that goeth under the name of the LXX is a patcherie made out of ancient writings: & therfore the holy Ghost doth not aim at the LXX. translation at al, as is imported in the obiection.*

Answer.

This is not *fully* but foolishly to answer: for though the LXX. transl. were now lost, yet was it not lost in the Apostles dayes, nay ther was no other but that known in the world; & to reason because we have it not now, therfore they then *aimed not at it at al*, is without reason or colour of truth. Neyther doth M. Smyth manifest by histories that the Seventies translation is now lost: rather the translations of *Aquila, Symmachus, Theodotio*, & others that synce the Apostles time set over the bible in Greek, these al are lost, save some peeces of them; and that which we have, is for thē body of it the Seventies, though much corrupted with words and sentences of the other. And this Hieroms translation of the prophets from the Septuagint, and his commentarie citing the divers versions of *Aquila, Symmachus &c.* sheweth: and the best Greek bibles now extant, that have *varias lectiones* do confirm the same.

Replie.

Neyther if al were granted which he would, is the objection *fully answe-*

ly answe-

ly answered: for the Apostles *cite the Scriptures in Greek, which the prophets wrote in Hebrue; eyther therfore they *aymed at the Septuagint* or translated it themselves. Whereupon it followeth that the Hebrue text set over into Greek, is the scripture of God stil, and speech of the holy ghost. Or (if M. Smyths divinitie had then been known,) the unbeleeving Iewes mought have alleged, that Paul proved not his doctrine by canonical scripture, but by apocryphal writings, that were equally humane with the Rabbines commentaries in respect of the matter: and in respect of the letter & language, worse. *Rom. 4. 3. Heb. 3. 7

There were Greeks and Græcians, Hellenes and Hellenistai, Rom. 1. 16. Act. 6. 1. The Greeks were so by progenie and blood, the Græcians or Hellenists were Iewes by progenie, borne in Grecia. Therfore Paul calleth himself an Hebrue of the Hebrues. Phil. 3, 5. These Græcians had forgotten their language, and spake Greek onely; and in their synagogues had the Greek translation read unto them: and the Apostles coming into their synagogues approved that act: and so it followeth, that reading translations is lawful in worship. The 2. Obiection

The distinction of Greeks and Grecians, is vain (sayth M. Sm.) *as appeareth by these places compared, Act. 21. 39. & 18. 2. 24. with Act. 6. 1. Phil. 3. 5. For Paul was born at Tarsus in Cilicia, and Aquila at Pontus, and Apollos at Alexandria: and yet are al called Iewes, not Hellenists or Græcians. And Act. 6. 1. The Hellenists murmured against the Hebrues: the Hellenists did understand their own tongue, and had not forgotten their own language.* M. S. Answ.

This reason of Greeks and Grecians, was propounded not as certain, but as probable: becaus humane writers testifyed it, and in the scriptures, some footsteps onely mought be seen. Replie.

That there is a distinction in scripture of *Hellenes* Greeks, & *Hellenists* Greekists or Græcians; al that have eyes to see, and judgment in the tongue, may read: though in our Englis this difference is not alwayes manifested. For ordinarily they of that nation are called *Hellenes* Greeks. Ioh. 12. 20. Act. 16. 1. & 18. 17. and 21. 28. Rom. 1. 14. and often in that and his other Epistles. *Hellenists* or Grecians are mentioned Act. 6, 1. and 9. 29, & 11. 20. The *Hellenes* or Greeks are usually set against *Iewes*; as Act. 14. 1. & 18. 4. and 19. 10. and 20, 21. Rom. 1. 16. and 2. 9. 10. and 3. 9. and 10. 12.

1 Cor. 1.24. and 10.32. and ſo in other places. The *Helleniſts* or Grecians, are ſet againſt *Hebrues*, Act. 6.1. The *Helleniſts* were ſuch as ſpake Greek; for *Helleniſti* is the *Greek* tongue, Act. 21. 37. as *Ebraiſti* is the *Ebrue* tongue, Iohn. 19.20. Al *Hellenes* or *Greeks* could their own language; but many of other nations could ſpeak it alſo, it being ſpread over al; and ſuch were called not *Hellenes* but *Helleniſts*; as a *Latine* is he that is born in *Latium*, or of that blood; but a *Latiniſt* is he that can ſpeak Latine, what country man ſoever.

That the Iewes were diſperſed in the Greek nations, we may read al over the hiſtorie: for there were ſynagogues of Iewes at *Salamis*, Act. 13.5. at Antioch of Piſidia: Act 13.14: at Iconium, Act. 14.1. at Theſſalonica, Act. 17.1. at Beræa, Act. 17.10. at Athens, Act. 17. 16.17. at Corinth, Act. 18.1.4. at Epheſus, Act. 18. 19. and other places. Their diſperſion among the gentiles, had been about 300 yeres: for Ptolomee Lagi King of Ægypt, ſurpriſing Ieruſalem unawares, caryed many thowſands of them captives, and made them freemen of Alexandria upon their oath of fealtie; and after them many Iewes went thither of their own accord, as † Ioſephus witneſſeth. And his ſon Ptolomee Philadelphus who procured the bible to be turned into Greek; willing to gratifie the Iewes, made free ſix ſkore thowſand of their captives: who remayning in thoſe parts, not onely learned Greek, but forgat Hebrue, as may evidétly be gathered by Ben Sirachs words in his prologue before his fathers book, among our Apocrypha, caled *Eccleſiaſticus*. For * he in the dayes of Ptolomee Euergetes, (who reigned next to Philadelphus) turned his Fathers Hebrue work into Greek, *that they which remayned in baniſhment* (as he ſayth) *and were deſirous to learn, might apply themſelves to good manners, and live according to the law*. This paynes he might hav ſpared if his people al, could hav underſtood Hebrue. Alſo under the tyran *Antiochus*, the Iewes troubles & diſperſiō cōtinued & increaſed, as the book of Machabees witneſſeth: and ſo th'Apoſtles in their dayes found ſynagogues of the Ievves, almoſt in al cities of the Gentiles, as before is ſhevved. Novv vvho knovveth not, that farr fevver yeres then three hūdred in a ſtrange land, vvil make a people, ſpecially in bondage and affliction, forget their native ſpeech: vvherfore as

† *de antiq. Iud. lib, 12. cap. 1.*

* *Prologue of Ieſus ſon of Syrach: or Eccleſiaſticus.*

fore as it is moſt probable, that many Ievves had forgot Hebrue, ſo is it almoſt incredible, that al ſhould keep it, in ſuch eſtate; vvhen alſo they maried vvith the gentiles, as Timothees mother is a preſident. Acts. 16. 1. Moreover in Ieruſalem it ſelf it may be probably gathered they knevv & ſpake Greek. For when Paul ſpake once in Hebrue to them, it it is noted how the people kept the more ſilence. See Act. 22. 1. 2. and 21. 37. 38. 39. 40. And very learned Iewes, as *Philo* of Alexandria, who lived in the Apoſtles dayes, and *Joſephus*, wrote eloquently their works in Greek, having ſmal ſkill in Hebrue, as by their writings may be gathered.

Now for M. Smyths exception, that *Paul*, *Aquila*, & *Apollos*, are called *Iewes* not *Helleniſts*: it is nothing to the matter: for I grant, al were called *Iewes* but not al *Hebrues*: and in Act. 6, 1. not *Iewes*, but *Ebrues* ar murmured againſt by the *Helleniſts*, that is, by ſuch as ſpake Greek. Wherfore, he needed not have caled the *diſtinction vain*, when himſelf can make but ſuch an emptie anſvver. Neyther ſheweth he any reaſon at al, why Paul reckoning up his privileges (Phil. 3, 5.) caleth himſelf *an Ebrue of the Ebrues*: & unleſſe it be for the language I can ſhew none ſufficient. For thus I mind his ſpeech; by kindred or ſtock in general, he was of Iſrael by tribe in particular he was of *Beniamin*; by language an *Ebrue*; by profeſſion of law or religion, a *Phariſee*; for *zele*, a perſecutor of the contrary; and for legal righteouſnes, unrebukeable. Herein the Gr. Scholiaſt agreeth with me, ſaying that the name Ebrue is added *pros ēdeſin tēs Ebraidos gloſſes*, for his skil in the Ebrue tongue. The like he ſpeaketh of himſelf 2 Cor. 11. 22, *They are Ebrues, ſo am I, they are Iſraelites, ſo am I, they are Abrahams ſeed, ſo am I*. It is wel known this people had much to boaſt of for their ſtock of *Iſrael*, famous throughout al the bible; likeweiſe of Abraham † they boaſted becauſe of Gods *covenant with him, and of his fatherhood. But of Heber they had nothing to rejoyce more then of other patriarchs, ſave for the language onely, which was derived from him to *Abraham the* "*Hebrue*, and ſo to his poſteritie, til in diſperſion it was loſt of ſome, by others reteyned. And if it be excepted that Paul was born at Tarſus in Cilicia, and therfore an *Helleniſt* as others there:

† *Ioh. 8. 39.*
* *Gen, 17.*
" *Gen. 14. 13.*

†*Act.22.3* I anſwer, though there he was born, yet his bringing up was in †Ieruſalem at the feet of Doctor Gamaleel, where he learned both the language and law of the Phariſees; and therfore boaſted to be an *Ebrue* as wel as any other.

And for thoſe whom the ſcripture calleth *Helleniſts* or Greekiſts they ſeem to be no other but Iewes. For they that were Proſelytes or converts among the Hethen, are called *Hellenes* Greeks; as Iohn. 12.20. *ther were* **Greeks among them, that came up to worſhip at the feaſt.* Neyther know I why a Greek converted to Iudaiſme ſhould hav the name of a *Greekiſt*, ſeeing by his converſion, he doth more degenerate from Greekiſme; ſo that the name were unfit. Beſides, in Act. 2.10. & 13.43. ſuch converted ſtrangers, are called *Proſelytes* not *Helleniſts*. Likevveiſe vvhen Paul nevvly converted, diſputed in Ieruſalem vvith the *Helleniſts*, and they vvent about to ſlay him, Act. 9.29. this their cariage argueth that they vvere Ievves, for it is not like that ſtrangers vvould have been ſo buſie in that place.

**Hellenes.*

Alſo the Helleniſts in Antiochia Act. 11.20. ſeem to be Ievves there, to vvhom the Goſpel vvas firſt preached; as in the vvords immediatly "before is noted, *they preached to no man, but to the Iewes onely*: after that, †many moe vvere converted there dayly: & vvhen the gentiles of the city had received the fayth, they vvere troubled *concerning circumciſion, (this fel out about 7. yeares after the converſion of the Helleniſts, Act. 11) and then the church at Ieruſalem vvriting therof, directed their letters †*to the brethren of the Gentiles in Antiochia*: al vvhich do perſvvade that the *Helleniſts* firſt ſpoken of vvere Ievves. Hereuppon I conclude, that the teſtimonie of learned men, "recording hovv the *Helleniſts* vvere diſperſed Ievves, that uſed the Greek bibles in their ſynagogues; hath more probabilitie, if not certainty to be true, even by the ſcripture; then M. Smyths ſleight anſvver can turn avvay. But he hath yet more to ſpeak.

"*verſ. 19.* †*ve.24. 26*

**Act.15.1.* †*Act.15. 23.*

"*Ioſ. Scaliger. de emẽd.temp. lib.5. De pr.anno. Chal. Et lib 2. De Cicl. Iudæ. Karram.*

A. Secondly (ſayth he) *it cannot be proved by ſcriptures, that the Helleniſts had the Gr.tranſl. read in the ſynagogues: it is manifeſtly otherweiſe by the reaſons uſed before againſt the tranſlation of the LXX.*

R. Thoſe reaſons were rather calumnies; & I have before refuted thē, ſhewing that no ſuch ſyn can be proved upō the Sep. fortheir trāſl. That the Greek bible was read among the Helleniſts, the point be-

fore

fore handled giveth light; & I leave it to the judgment of the wiſe Further I anſwer, that ſeing by ſcripture we learne that not Iewes onely but †Greeks were preſent in the ſynagogues; it cannot be thought that the Lectures there were in Hebrue; which the Iewes themſelves in liklihood, the Greeks of certainety, could not underſtand.

† Act. 18. 4. & 13. 42. 44. & 14. 1. &

Thirdly (ſayth M. S.) *the Worſhip of God properly ſo called of the Whol Church of the Iewes Was performed in the holy place at Ieruſalem, and ſo that Which Was performed in the ſynagogue Was not properly the Worſhip of the Whol Church of the Iewes: but Was of that nature that paſſed between Chriſt and the Doctors in the temple Luk. 2. 46. With Act. 17. 2.* Anſw.

Neyther is that which we performe in our aſſemblies, the worſhip of *the Whol Church of the Chriſtians*, but of our own particular Church: neyther is our reading the ſcriptures, the *Worſhip of God properly ſo called*: as before I have manifeſted. So in the mans anſwer, lodgeth guile and deceit. Repl.

Though all the Iewes worſhiped at the temple thriſe in the year, yet followeth it not thereupon they had no proper worſhip in their ſynagogues. For Mr. Smyth himſelfe counteth propheſie or preaching, proper worſhip; and this was in their ſynagogues. Againe Prayer & thankſgiving is worſhip properly; & this they did other where then in the temple as appeareth Act. 16. 13. Neyther can we think of our godly forefathers (howſoever Mr. Sm. counteth them a carnal Church,) that they would read and preach the word, and not pray in their ſynagogues; yea their ſynagogues were caled *Oratories* or prayer howſes; as witneſſeth *Philo* a Iew in the Apoſtles age, who complayning of the outrage offred in *Alexandria* (the city wher he lived) by throwing downe the ſynagogues* caleth them *Proſeuchas Oratories*; and mentioneth alſo the ſynagogues of Rome, by the ſame name.

* *Philo de legat. ad Caium.*

Fourthly (ſayth M. Sm.) *if the Helleniſts read the ſeventies tranſlation as a part of their proper Worſhip having forgotten their own language, therin were committed theſe ſynns:* Anſw.

1 Forgetting

1. Forgetting their tongue, one part of the ceremoniall law. Nehem. 13. 24.

2. Instituting worship in a common tongue, which was as unlawful as sacrificing a dog.

3. Therfore it was false worship; as it was to sacrifice an unclean beast

Repl. Proper worship is an vnproper term wherwith Mr. S. would cloke his error, before discovered. But had it been *proper worship*, yet this mans charge of them were both unproper and untrue. For, although the willing neglect and forgetting of their Hebrue, was syn: yet the constreyned losse of it was not syn. The scripture alleged † *Neh. 13. 24* mought have taught him this; for † they that of lust maried strange wives, which taught their children Azotik or *Ashdod* speech, are justly blamed by the holy Ghost: but were any blamed for speaking Babels tongue, where they had been prisoners neer 70. yeares? nay Ezra and Daniel wrote a great parte of their books in Babylons language, and not in Hebrue. And if it had been such a breach of the ceremonial law as is intimated; Daniel and his brethren who refused the* *Dan. 1. 8. &c.* King of Babels diet, would also have refused his language, which they did not at al.

The comparison of *sacrificing a dog* is odious: for mought not converted strangers pray and praise God in their mother tongues; did God abhorr their languages, as doggs in sacrifice? Daniel was skilful both in Sions tongue and Babels: and he writing his book, recordeth his own prayer and thanksgiving in Babylons language; Dan. 2. 20. --- 23. He that should have condemned this for false worship: the godly Iewes would have counted him a dog. The Prophets warned Israel of the Idols of Babel, but never of their tongue: nay Ieremie in Canaan, teacheth the people in the Chaldee tongue, how they should answer and confute Idolaters. Ier. 10. 11. And what wil this calumniator of the saints, say of Christ himselfe, who "*Mark. 15* prayed on the crosse, "*Eloi Eloi lamma sabachthani,* which was Syriak not Hebrue, though the scripture which he had reference unto, † *Mark 7. 34. & 5. 41* Psal. 22. 1, was Hebrue. And ordinarily he spake Syriak, as by † *Ephphatha, Talitha coumi* and other like words recorded by the Evangelists, may be probably gathered.

Answer. *Lastly* (sayth M. Sm.) *if they read the seventies translation, and the Apostles*

Apoſtles came in & heard: it followeth not they did allow it, as a part of the worſhip of the new teſtament, any more then circumciſion &c.

Firſt this followeth, that the bible tranſlated, is the bible ſtil; and Moſes turned into Greek, is Moſes ſtil: for it is not ſayd that apocryphal humane writings were read in the Synagogues, but the †*law* and the *prophets*. So it proveth the queſtion, that the ſcriptures in our mother tongue, are divine writings, not humane, as M.Sm. avoucheth. Hereuppon it wil folow undenyablie, that they are to be read in al Chriſtian churches now, as then in Iſrael: and not as profane & apocryphal, to be quite thruſt out of Gods worſhip. The Apoſtles ſhewed an end * of circumciſion, and like legal ſhadowes: but never any end or ceaſing of reading the ſcriptures: nay they ſhew plainly the contrary. 2 Pet.1,19, 2 Tim.3,15,16,17. 1 Theſ.5,27. *Repl.* †*Act.13. 15. & 15. 21.* **Act.15. 24.&c.Col 2,16.17.*

Deut.31.12. The reaſons that are alleged for reading the law are perpetuat, and therfore the law of reading is perpetual: the moral reaſons are, hearing, learning, fearing God, and keeping his lawes. *3.Obiectiõ.*

Hereunto M. Smyth anſwereth: *Firſt the law of reading is not moral in the particular act, but in the equitie, for it was commanded to be doon but once in ſeven yeare, at the feaſt of tabernacles, Deut.31.10. and if it had been moral in the particular act, it ſhould have been from the beginning, which was not ſo, ſeing it began with Moſes, and it ſhould continue after the end of the world, for moralities indure for ever: but books and ſo reading of books ſhal periſh.* *Anſwer.*

Men ſhould "kiſſe the lips of him that anſwereth upright words: but our adverſary anſwereth with a froward mouth. He ſayth the law was commanded to be read *but once in ſeven year:* theſe words, *but once*, are not of the law, but of his own falſe comment. There was a ſpecial charge to read the book then, in the eares of al togither; not intending to read it *but then*. For every ſabbath, was to be † ſanctified, and al things are ſanctified by the word and prayer; and Iſrael knew this wel, and therfore from old tyme read the word in the ſynagogues * every ſabbath; and our Lord Chriſt "accompanied thē in this holy work; ſo that he is more then Sadducean blind, which ſayth it was commanded to be doon *but once in ſeven year.* *Replie.* "*Pr.24.26* †*Exod.20.* **Act.15. 21.* "*Luk.4.16*

No bet-

No better is the next plea, that becauſe writing & reading began with Moſes & was not frō the beginning of the world, therfore the law of reading is not perpetual, neither bindeth us now: a Familiſt or Atheiſt may likewiſe ſay, baptiſme or the Lords ſupper in the particular outward act, is not to cōtinue til the worlds end, becauſe it was not from the beginning, but began wi th Chriſt. A practiſe commanded of God, at what time ſoever; is to continue til by him it be repeled, which reading the ſcriptures never was, but repeted and augmented, by the Apoſtles writings. Like vanitie is in the reaſon following: *books and reading of books ſhal periſh*, when the world is at an end: therfore now whiles the world continueth, we are not bound to read Gods book. Mought he not have made theſe reaſons againſt preaching the word, and other ordinances of God, as wel as againſt reading; ſeeing theſe ſhal ceaſe alſo at the end of the world. But a * ſeduced hart hath deceived this man, that he cannot deliver his ſowl, nor ſay, *Is there not a lye in my right hand?*

*Isai. 44. 20.

Anſwer. *Secondly* (ſayth he) *it is moral in the equity, that is, that al meanes muſt be uſed to attayn the knowledge of the truth, wherof reading is a principal: and yet hence it followeth not, that reading is eyther part or meanes of ſpiritual Worſhip: For books are things meerly artificial, as are pictures and images, Gen. 4.22.*

Replie. Here again the enemie is caught in the ſnare of his own tongue: for if *reading* Gods law be a *principal mean* to attayn the knowledge of the truth now, as it was in Iſrael, Deut. 31. 12. and ſo moral & perpetual: then his former cavils againſt the objection, may be caſt as dung upon his own face. Then do we wel to read Gods word in our church, for that end: and M. Sm. hath doon wickedly for it to blame us, and charge us with idolatrie. To hide this his ſhame, he runs into his old borough, that it is *no part or meanes of ſpirituall worſhip*; but out of this he hath been often hunted before: and wee are ſure that obſerving it according to Gods wil, we worſhip & ſerv God in ſpirit and truth, as wel in this as in other like ordinances of the goſpel.

†Isa. 44. 18 His matching of *books* with Tubal-cains craft (Gen. 4. 22.) & *images*, ſheweth how his idol error hath † ſhut his eyes that he cannot ſee, his hart that he cannot underſtand. For in holy ſcriptures (wher-

of we

of we ſpeak) the mynd of God is made known unto us, and his ſpirit †is in them, ſo as when we *read in the book of Moſes*, we *read that which is ſpoken to us of God*; as the Evangeliſts * in playn words teach us: whereas in handicrafts we ſee or enjoy but the fruit of mans wit and skil; and an image without life, is the "teacher of lyes. Such impious compariſons ſeem rather to come from Tubal-cains forge, then from any poſſeſſed with the ſpirit of God.

†*Rev. 3. 1--6.*
**Mar. 12. 26, compared with Mat. 22. 31*
"*Hab. 2. 18*

Reading the law was performed in the Synagogue, and not tyed to the temple: an argument that reading is not ceremonial but moral, for no part of ceremonial worſhip was performed from the tabernacle or temple. 4 Obiection

This objection with the reaſon, (I think) was never ſo made of any, but by M. Smyth himſelf. It is true that reading was *not tyed to the temple*; it is true alſo (though this argument thus framed, hardly proveth it) that *reading is not ceremonial*. The laſt branch is untrue, for ſome ceremonies or figurative ſervices *were performed out of the temple*. His anſwers to this obiection, are for the moſt part true, being wel underſtood: but in part falſe, when by the way he denyeth *reading the law to be a moral action*; wherof he giveth no reaſon at al: and the thing is handled before.

Luk 4. 16. Chriſt ſtood up to read and redd his text, and then preached out of it. Now his actions are our inſtructions: and therfore we are to read words out of a book, in time of preaching or propheſying. 5. Obiect.

This objection M. Smyth hath falſified: it was never thus preſſed by us for tranſlations, whereof now we treat: but thus. Luke reporteth that Chriſt "read where it was written *The ſpirit of the Lord is upon me &c.* This text Luke ſetteth down in Greek, which Eſaias wrote in Hebrue; whereupon it followeth, that the ſcripture tranſlated into an other language, is the ſame ſcripture ſtil for the ſubſtance of it, though the letter and language differ, and is not an apocryphal humane vvriting, and ſo an idol in Gods vvorſhip, as Mr. Smyth blaſphemed. Els, Luke and the new teſtament cannot be defended againſt Ievves that ſhould cavil, hovv humane apocryphal vvritings are cited for divine and canonical. Thvs ſerveth it to prove the reading of tranſlated ſcriptures, by neceſſary conſequence: and that vve

"*Luk. 4. 17. &c.*

 are not

are not bound to bring the book of the law and prophets in Hebrue when we vvould read to the people, and ſo interpret or *read mentally* out of it, as M. Smyth then dreamed: though ſince he is fallen to forbid the Original Hebrue alſo, in Gods vvorſhip, as vve have heard before. But M. S. finding (as ſeemeth) this objection too heavie for him, hath ſought to change it, as he could beſt make anſvver: vvhich is thus.

M. Sm. anſwer. *First in that it was doon in the ſynagogue by Chriſt which was neither Preiſt nor Levite, it is an argument that it was no proper part of the worſhip of the old Teſtament, but of that nature as was the exerciſe performed by Chriſt and the doctors in the temple, ſo that reading moſt properly is ſearching the ſcripture, which is not worſhip.*

Replie. Chriſt *as his cuſtome was,* (ſayth * the ſcripture) *went into the ſynagogue on the Sabbath day, and ſtood up to read:* and after ſpeaking from the ſcripture which he had read, "*al bare him witneſſe, and wõdred at the gracious words, which proceeded out of his mouth.* He † ſate dayly teaching in the temple and in the ſynagogues among the people. But al this reading and teaching: vvas *no proper part of the worſhip of the old teſtament,* (vvith M. Smyth) becauſe *he was neither Preiſt nor Levite.* Hovvbeit, * before he vvould needs perſvvade us by a myſtical interpretation, that *Chriſt having by the uſe of the book fulfilled the law of reading, he ſhut the book, to ſignifie that the ceremonie of book-worſhip was now expired.* So ſvveet an accord & harmonie is in his vvriting. Wel, Chriſts action here is excluded from being a part of Gods vvorſhip. But M. Smyth though he vvere neyther Preiſt nor Levite of the old teſtament, nor Apoſtle, Prophet, Evangeliſt, Paſtor nor teacher, no nor member of the church of the nevv teſtament, (he and his followers having diſchurched themſelves and diſſolved their communion;) yet he in that eſtate, preached, and anabaptiſed himſelf, and then anabaptiſed others: and this in him was the worſhip of God, or els of the divil, properly ſo caled. And hath not this man behaved himſelf like a proud Korah, that without al office would preſume to do theſe things which he counteth proper worſhip; and yet cenſureth Chriſts action in reading & preaching of the word to be no proper part of worſhip, becauſe he was neyther Preiſt nor

* *Luk. 4. 16* " *ver. 22.* † *Mat. 26. 25. Joh. 18 20.*

* *Dif. p. 6.*

nor Levite? Shal the word out of Christs mouth, read and applied with al grace of the spirit (which he had without measure) be no proper part of Gods worship; and shal the word which Mr. Smyth uttereth out of his hart, be proper worship? And of what *nature* may we think, was *that exercise performed by Christ and the Doctors in the temple?* was it none of Gods worship? He was I am sure "*in his fathers busines*, among the teachers of the word, whom he heard, whom he asked, whom he answered with such understanding as astonied al that heard him. If M. Smyth esteme his own teaching or propheſying used in his synagogue to be the worship of God; and this of Christ and the teachers of Israel in the temple, to be not his worship: he is worthy of al true Christians, to be holden Anathema. "*Luk.* 2. 46. 47.

But *reading* (sayth he) *is serching the scriptures, which is not worship.* But reading (say I) as Christ now did, is proclayming the word of God unto the people: and if *preaching* be worship, *reading* in this sort is worship: not *proskuneſis*, supplication or prostrating unto God: but *latreia* † a worship or service of God in the spirit, in the gospel; as before hath been manifested. †*Rom.* 1. 9.

Secondly (sayth M. Smyth) *Christ had the Originals the Hebrue text of Esay the Prophet, and read or interpreted out of it: for it is doubtful whither he uttered the Hebrue words, or spake the sense of the Hebrue in the Syriak dialect, and therefore from hence reading a translation cannot be concluded, but eyther reading or interpreting the Originals.* *Answer.*

How it maketh for translations, I shewed before against M. Smyths frawd: and to that we have no answer, but by-matters brought as clowds to darken the light. And if we had alleged this for the Originals, yet Mr. Smyth would not have allowed it, as before hath been shewed. He doubteth whither Christ spake in *Syriak* or not: but if he so did, & preached or propheſied in that common language, (as before I have shewed it most likely,) and preaching or propheſying be properly worship; and *instituting worship in a common tongue,* *Replie.*

†Dif. p. 15. *1 Cor. 12. 3.

be as unlawfull as ſacrificing a dog, as M. Smyth before † affirmed: will not he be found a blaſphemer of Chriſt, as one that ſpeaks not by the ſpirit of God, * *calling Ieſus execrable?*

Anſwer.

Thirdly (ſayth he) *hence cannot be concluded that maner of preaching now uſed, that a man ſhal take his text, and then divide it into parts, analyſing it rhetorically and logically, collecting doctrines and uſes from every member, &c. of his text, al this while he hauing his book before his eye, to help him at al aſſayes: a thing whereof I am aſſured the holy ſcripture yeeldeth no warrant that it may be counted a part of ſpiritual worſhip. For though the ſcripture may be ſo handled, and that for very profitable uſe; yet that is rather a ſcholaſtical lecture, then an Eccleſiaſtical worſhip, it is rather an inquiſition and ſerching of the holy ſpirits intent and purpoſe then propheſying*

Replie.

If the ſcriptures *may be ſo handled, and that for very profitable uſe*: furely Mr. Smyths ſchiſme, and charge of idolatrie layd upon us, had *very unprofitable uſe*, and wicked end. For his owne conſcience can teſtifie for us, if it be not ſeared; that we never pleaded for other uſe of the ſcriptures, then was in Iſrael, where Chriſt † read the text, and after taught from and applyed it; where the * law was read, the ſenſe given, and the people cauſed to underſtand the reading; where "lectures were of the law & prophets in their ſynagogues every ſabbath; and other ſuch like exerciſes. But becauſe we did thus out of our tranſlated Engliſh bibles (of him called *apocrypha*,) he accuſed us of *idol-latrie*, that is the worſhip or ſervice of idols; we mainteyned it to be *theo-latrie*, that is, the worſhip or ſervice of God, becauſe it was Gods word, not mans, though written in Engliſh. This point is now ſonght to be ſhifted off, and a nue queſtion made, whither reading the ſcriptures in the Church may be caled worſhip: which I have cleared before.

† Luk. 4. * Neh. 8. 8 " Act. 13. 15. & 15. 21.

His ſophiſtical diſtinction of *ſcholaſtical lecture, and eccleſiaſtical worſhip*; we heard not of til now; and it ſerveth him in no ſtead: for every ſuch lecture in the Church to Chriſts ſcholars, is the *latreia* or ſervice of God, not of Idols; and is a manifeſtation of the holy ſpirits intent, as of old was in propheſying. The teacher moſt properly doth then inquire & ſerch, when he prepareth himſelfe privatly by reading

reading, ſtudie and meditation, to expound the ſcriptures in publik. Were not the voices of the Prophets in Iſrael, a manifeſtation of the ſpirits intent? But when they were read in the ſynagogues, their* *voices* were heard, as the ſcripture teacheth; Act. 13. 27. *phonat.

Laſtly (ſayth M.S.) *if we muſt needs be tied to this example of Chriſt, (which I ſee no reaſon for, ſeeing reading was of the old teſtament,) then the example of Chriſt ſhall bind alſo thus farr, as that the book ſhalbe layd aſide, ſo ſoon as the text is read, and the book that is uſed, ſhalbe the originals, which is nothing for vocal but for mental reading, or for interpreting, which I never have thought to contradict. &c.* Anſwer.

No man that I know, *tieth* to follow this particular example. We doubt not but men may teach, without any book. But that it is lawful by Chriſts example here, to read, open and apply the ſcriptures; as by other examples of him alſo, to preach without reading. The mayn thing is left, and new queſtions ſet on foot. Repl.

We know wel, he at firſt contradicted not *mental reading* (as he calleth it) or *interpreting* out of the originals though now he writeth againſt the uſe of the originals alſo, as before we have ſeen: ſo faſt he runns on in error. His cõceipt of mental reading, as it hath no grõũd frõ Chriſt here, nor any prophet or Apoſtle, to be the ordinary way of reading or interpreting ſcripture: ſo mind we it to be a far more vncertayn and erroneous courſe; let the man make as many *Querees* after it, as he will.

Having anſwered theſe few objections, as we ſee; he * afterwards queſtioneth *whither the hearers may have their tranſlations or the originals to read or ſearch in time of propheſie.* Which he deneyeth. Of this point, though it was not controverted between us, yet I wil ſpeak what I mind about it. Not condemning it, as dooth he; nor iuſtifying it, as it is abuſed by ſome; but ſhewing the mean, which I take to be beſt. *Differ. pag. 18.

His firſt reaſon is; *that the Prophets and Apoſtles wrote books, but never divided them into chapters or verſes. Henry Stephen firſt made the verſes of the N. Teſtament:* whereupon he concludeth that the *hearers could not ſerch their bookes in time of hearing.* I deney the conſequence; for in reading the law & expounding it, comparing words with that which went before and after; the hearers mought ſerch and

and see; though it were with more difficultie.

Secondly the Hebrue bibles that we have, are all divided into chapters and verses; as also into other sections, noting where the lecture of the law began and ended, and the lecture of the Prophets answerable to it. Whither the first writers did this, or the Church after them, I wil not dispute; but that thus they might doe, I make no doubt: For God hath left to the discretiō of the Church and Ministers, what quantitie of scripture to read and teach of. And this was the practise in th'Apostles dayes; for it was not possible that every sabbathall the law and prophets should be read over: & the Hebrue letters and marginall notes, are sufficient records of the antiquitie of them. The Churches practise in the books of the Prophets, sheweth us our libertie in the Apostles writings; which cannot be read over at once. And long before *Henry Stephens* time the Greek copies of the new Testament had chapters and sections though otherweise then we now have. And Matthewes gospel parted into 68. chapters or titles, and 355. sections, was in a manner as easie for the readers to serch, as it is now with us; and so the rest.

His second reason is, that th'Apostles in citing scriptures, *quote not chapter and verse, but onely say it is written by Zacharie, by Jeremie; the scripture sayth*, &c. This reason dependeth on the former, and is there answered, in part. Further I observe, the Apostles speak diversly, sometime naming † no book at all; sometime naming the book, as * the Psalmes; sometime a part of the book; as " the second psalme, and how they particulated matters in their doctrine, is not set down; the summ onely of things is recorded. The argument therfore concluding, thus, it is not written that they quoted chapters, therefore they did it not; is not of force, negatively. But if if be true which *Hilarie* an ancient writer † recordeth that the seventie Greek interpreters did number and order the Psalmes; and we find that sometimes the Apostles quoted what Psalm in nō-ber they alleged; it may warrant us such like use of humane labours, for help of our memorie.

† *Act. 13. 47.*
* *Act. 1. 20*
" *Act. 13. 33.*
† *Prolog. in Psal. expla.*

His third reason is of like nature, *that no mention is made of any hearer that had his book*, &c. yet mought it be, say I, though it were not mentioned, they used to dispute in their synagogues (after the lecture

tare was ended); and that † *by the ſcriptures:* and the hearers *ſerched* *the ſcriptures dayly* for trial of doctrine. Who now can ſay that the hearers had or uſed no books in the ſynagogues? † *Act. 17. 2* **verſ. 11.*

His 4. reaſon is, that *ſerching quotations hindreth attention, for the mind and affections are diſtracted from hearing by ſeeking the places* &c. This I grant to be amyſſe, in all that ſo uſe their books; for diligent eare ſhoud be given to all that is ſpoken. Howbeit this abuſe, may not aboliſh the lawful uſe: for as by turning of leaves many hinder theſelves in time of hearing; ſo many againe attentively hearkning, and comparing things ſpoken with the matters before and after in the chapter, are not hindred at all, but greatly furthered by looking on their books. And for this matter, I reſt with that rule given by th'Apoſtle, for all things to be doon unto edification, ſeemlily, and with order. 1 Cor. 14. 12. 40.

His laſt reaſon is, *that manuſcripts being few, and very dear, (there being yet no printing found out) all could not have or bring their bookes; but there is onely one kind of true and profitable hearing: eyther all to have bookes and ſerch or none.* If God have left it to the wiſdom and diſcretion of his people when and how to uſe the ſcriptures, ſo it be not to confound actions or hinder their good: I wil not bring their libertie into bondage, nor preſcribe a law, where God hath given none. Though written copies were dear, yet were they many; & many had them; not all: for all now have not. That ſuch as have not books, or cannot read, ſhould prejudice other that have & can, there is no reaſon. It is not therefore for us to walk by example in this caſe, but by general ground and equitie from Gods law: who permitteth us free uſe of the ſcriptures for our edification, according to which if men uſe them in private or publik, they do well.

Thus am I at an end about the mayn cõtroverſie of the ſcriptures, which for the readers good I have beaten out and explaned, ſhewing the true differences which he handled covertly for his beſt advantage. Wherein the judicious may diſcern, how Mr. Sm. hath been up and down, wavering like a reed ſhaken of the wind; ſometimes ſeming to allow tranſlations, ſometime bitterly writing againſt them: that as eaſie it is to know * *the way of a ſerpent upon the rock*; as the way of a man with his mineon error. * *Pro. 30. 18. 19.*

A DEFENCE OF CHRISTS MINISTERIE in the church: against the contradiction of M. Smyth.

VNto the former battel against the scriptures, M. Sm. addeth strife about the ministerie: affirming that *the triformed presbyterie* (as he calleth it) *consisting of three kind of Elders, viz. Pastors, Teachers, Rulers, is none of Gods ordinance, but mans devise; and that lay elders (so called) are antichristian.*

That other point, being an idol of his own invention, which he would have had worshiped in our church, I have more largely dealt against: this latter being a thing oft discussed heretofore, and no new thing by him alleged; I wil the more briefly answer.

M. Smyth a while before, both agreed in judgment with us; and wrote † in defence of this ministerie which now he oppugneth: but that his first fayth and labours, he retracteth in this book: and sithence is fallen into further error about the covenant between God and his people. So by degrees he is come to undermine the word, the ministerie, and the covenant of grace, three mayn grounds of Christian religion: to manifest himself one of those which * privily should bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation.

† *Principles &c.*

* *2 Pet. 2. 1*

Touching the Eldership, his assertion is; "*The presbyterie is uniform consisting of Officers of one sort. Esa. 66. 28. compared with Exod. 28. 1. and Num. 11. 24. 25. 1 Tim. 3. 1--8. Act. 14. 23. Phil. 1. 1. Ier. 23. 1--4. Ezek. 34. 1--6.*

* *Dif. p. 22.*

If this opposite would have avouched the contrarie, he mought with farr more reason have alleged these scriptures. For Isa. 66. 21. speaketh of *Preists & Levites*, which had charge of the sacrifices & sanctuarie: and Num. 11. 24. mentioneth the LXX. elders of Israel, joyned with Moses to ayd him in the goverment: and which mought not meddle with the sacrifices. And are these fit scriptures to prove *Officers of one sort?* If he mean no other *Uniformitie* in the presbyterie, then was between those Elders and the Preists, he fighteth with his own shadow, not with us; who hold a more strict agree-

ment

ment in the Elderſhip of the church now, then was in that Elderſhip and preiſthood of the law; where one tended to civil cauſes, the other to eccleſiaſtical. But I wil come to his † *reaſons, proving the Elders to be of one ſort, viz. al Paſtors.* †*Dif. p. 23.*

Firſt in the old teſtament (ſayth he) *there was but one kind of Preiſts, who had equal authority to adminiſter al the holy things: excepting the high Preiſt, who typed forth Chriſt: ſo proportionably in the new Teſtament, there is but one ſort of Elders, who ſuccede the Preiſts in the diſpenſation of holy things. Eſa. 66. 21.* 1. Reaſon.

Behold here at firſt, the falſhood of this adverſarie: even now he quoted ſcriptures that ſpake of Preiſts, Levites and other Elders; al which were differeent: and here he taketh one ſort onely, *Preiſts*, to conclude about the Elderſhip of the church of Chriſt. But thus to reaſon from part of the figure, to the whol thing figured, is mere deceit. *Anſwer.*

Again, he miſſeth in his proportion, making al the Elders now, to *ſucceed the Preiſts* then, who *had equal authoritie to adminiſter al the holy things.* For the prophet ſpeaketh both of *Preiſts* and *Levites* Iſa 66.21. which had not equal authoritie in al the holy things, as the law plainly ſheweth, Numb. 16.8.9.10.40. and 18. 2. 3. If now al the Elders be of one ſort, & equally adminiſter al the holy things, proportion is not kept with the Preiſts and Levites of the law as Eſaias propheſied.

M. Sm. ſaw this inconvenience, and therfore * afterwards ſeeketh thus to ſhift it off. *The Deacons* (ſayth he) *in the new teſtament are anſwerable to the Levites in the old; as the Elders are anſwerable to their Preiſts Eſa. 66. 21. compared with 1 Chron. 26. 20.* *pag. 28.

Here agayn he uſeth his former fallacie, concluding from part of the Levites, unto the whole. And taking one peece of ſcripture he neglecteth many other vvhich make againſt him. For as 1 Chron. 26. 20. ſhevveth that ſome Levites had charge of the treaſures; ſo 1 Chron. 23. 27. 28. &c. and 25. 1, 2. &c. and 26. 1, 2. &c. & Num. 18. & other ſcriptures many, ſhevv that otherſome vvere aſſiſtants to the Preiſts in the ſervice of the Lords hovvſe in al buſineſſes, ſtadings every morning and evening to give thanks and to prayſe the Lord: and togither vvith the Preiſts †did teach & inſtruct the peo- ple, ac- "1 Chr. 23. 30. †Neh. 8. 7. 9.

ple, according to the blessing which Moses pronounced upon the whole tribe, Deut. 33. 9. 10. So that the Levites were Ministers also of the word & prayer, which is directly differing from the Deacons office in the Church now, as appeareth Act. 6. 2. 3. 4.

2 Reason. *As in the old Testament there was the sanhedrim which consisted of 70. ancients for the administration of the kingdom, which was a type of the visible Church, all which elders in their first institution * did prophesie and were of one kind under Moses: so in the new testament under Christ Jesus which is the King of the Church ther is a sanedrion or eldership consisting of ancients of one kind, who administer for the good of the Church. Rev. 4. 4. & 5. 6.*

*Num. 11 25.

Answer. First here is the same fallacie that we had before, concluding frō a part to the whol. For in the former, Esaias was cited for Preists and Levites to be figures of our Ministers, and now the Ancients of Israel are alleged for figures also; & because these Anciēts were of one sort, therefore all the Presbyterie figured both by Preists of Levi, and by Ancients of other tribes, must be all of one sort. The conclusion is vanitie. Rather the reason should be framed thus, as the teaching Preists were of one sort and the governing Elders of an other; so the teaching Ministers, and the governing elders differ at this day.

Or, taking those Elders politik, to be figures of our Elders ecclesiastik, as M. Sm. maketh them, the true proportion is but this, as governing elders then, so governing elders now, are all of one sort; and this is that which we hold.

Neyther wil his other places Rev. 4. 4. and 5. 6. help him any better. For he seemeth to understand by that vision, the church; and by the 24. elders about the throne, (all which were of one kind) the eldership of the Church: but he should with all have considered, that besides those *Elders*, there were 4. other † winged creatures ful of eyes, which incessantly prayed God, and went * before the Elders in this action of worship: and these were of the number "of the redeemed by Christs blood, and of the Kings and Preists that reigned on earth; and being as meet to signifie the

†Rev. 4. 6. 8.

*verſ. 9. 10

"Rev. 5. 8. 9. 10.

Teachers

Teachers of the Church, as the 24. are to signifie the ruling elders; wil rather shew a difference between the teachers and governours of the Church; then that they should be of one sort. How beit I rest not in his exposition of those Elders: but that is another point.

Againe (sayth he) *if Pastor, Teacher, Elder, had been 3. offices formally differing, the Apostle intending to teach the several officers of the church, would have mentioned them, 1 Tim. 3. but there he onely mentioneth Bishops and Deacons, according as Philip. 1. 1. go: Bishops are onely of one sort or kind.* 3. Reason.

How M. Sm. understandeth this phrase of *formally differing*, I cannot tel; his logik is not like every mans: the speach being well taken, I admit of; and doe deney the consequence of his argument, that *if they differ formally* they should have been mentioned 1 Tim. 3. for it is as if he should have sayd, if *Preists & Levites* differ formally, Moses would so have mentioned them, Deut. 33. 8.—10. Nay Moses having mentioned the difference * other where; thought it not needful to set it down here; and so dooth th'Apostle. It is a weak ground to conclude against a thing, because it is not written in such or such a chapter. Answer. *Num. 18

But the Apostle (sayth he) *intendeth to teach the several offices of the Church*. Not so; but rather he intendeth to shew, how officers in generall should be qualified; and setting downe things common to all, it had been needlesse repetition to speak of the Pastor first, and the same things of the teacher, and againe the third time, the same of the Elder: he useth no such tautologies. And Timothee needed not to be taught what offices belonged to the Church, though he mought have need to be put in mind of their qualifications. Yet even in the same Epistle, upon other occasions, he mentioneth† the difference of the office, some being to *rule* wel, some to labour in the word and doctrine. Of which we shall speak anon. And in his other Epistles, the like differences ar playn, Rom. 12. 7. 8. 1 Cor. 12. 4. 5. 28. †1 Tim. 5. 17.

Moreover, (sayth he) *if th'Apostles had ordeyned three kind of ELDERS Actes. 14. 23. they would have mentioned them* 4. Reason.

with their seueral kinds of ordinations: but that is not doon: for in one phrase their election and ordination is mentioned: go; their ordination being one, their office is one, and not three.

Answer. A reason much like the former, & of like vanitie; for to say, such a thing is not mentioned in such a place, therfore it was not doon; is inconsequent.

And here the minding of his owne words, mought have stayed him from so concluding: for if Luke writing the action, doth *in one phrase* yea even in one word summ up both the election & the ordination, which yet at different, and doon with many circumstances: may he not also under the general name *Elders*, imply differēt sorts. Agayn where the holy Ghost expresseth not any one kind of ordination, nor any one word spoken to the officers, concerning their charge and office layd upon them; which yet no doubt was doon: Who would look for a *severall kind of ordination*, to be mentioned in such a place?

5. Reason. *Further if ther had been 3 kind of Elders at Ephesus, then the Apostle at Miletum would haue given them severall charges as having several duties lying upon them: but th' Apostle Act. 20. 28. giveth them one general charge common to them al, namely the dutie of feeding, the work of the Pastor. go, they are all Pastors.*

Answer. These reasons be al of a sute: and the prayer of David seemeth to have prevailed against this man, for† *When he shooteth arrowes*, they ar *as broken:* or *like unto strawes.*

†*Psal. 58. 7*

First, we cannot say what *several charges* Paul gaue those Elders; seing all his words in particular are not recorded. For there is no doubt, but he spake many moe words, then are set downe: and it is usuall in the scriptures, to summ up mens speeches.

Secondly suppose he gave no *several charges*, *but one general common to them all*, which was † *Poimainein* to feed and govern the flock: yet wil not this prove that they had all one undistinct office: any more then that Peter had no other then a common Pastours office,

†*vers. 28.*

because

because Christ gave him but a general charge common to al Pastors *poimaine, feed* my sheep. *Ioh. 21. 16.

The Preists and Levites had distinct offices, as before is manifested: yet Hezekiah speaking to them al generally, (as Paul dooth here to the Elders,) gives them not several charges, according to their severall duties, but useth one common exhortation to them al: which if one would pervert, (as this man dooth Pauls speech,) he mought plead that all the Levits then were properly to burn incense, as that al the Elders now should properly do the Pastors dutie. See 2 Chro. 29. 4. 5.—11.

The conclusion which he maketh that therefore *al are Pastors*, if he mean it in the strict sense, is deneyed, as inconsequent. If in the large sense, it is from the question, and deceiveth by ambiguitie; for Christ is a *Pastor, the Apostles were †Pastors, and so are all Bishops & governours generally: yet no man I think doubteth but these do differ. *Ioh. 10. †Ioh. 21.

Besides. Eph. 4. 11. Pastors and Teachers are all one office. For whereas the Apostle had spoken distributively before of Apostles Prophets, Evangelists as intending them several offices: he speaketh copulatively of Pastors and Teachers, exegetically teaching that they are both one office. 6. Reason.

First, let it be observed, how himselfe doth say, *Apostles, Prophets & evengelists* were *several offices*; yet can he not deny, but generally they were to *poimæinein*, that is doe the dutie of Pastors, feeding and governing the Church of Christ: & so his former exception against Act. 20. is found of no weight. Also his reasons from Isa. 66. 21. & Numbers 11. 25. for one sort of officers to be figured in the law, are of as little valew, unlesse we should think that the principal officers of the Christian Church, were not figured or prophesied of at all. Answer.

Secondly the exposition which he giveth of Ephes. 4. 11. is against the Apostles purpose, who distinctly and distributively

ſetteth down the divers gifts and offices of the church: and therfore cānot be thought to expreſſe one & the ſame office by two names. For though he *ſpeak copulatively, paſtors and teachers*, yet is ther no reaſon why theſe ſhould be taken for one, ſeeing this word *and*, coupleth divers things & divers officers; as *Apoſtles and Prophets*, Eph. 2. 20, and 3,5. *Apoſtles and Elders* Act. 15,2. *Prophets & Teachers*, Act 13,1. and a thowſand the like. Neither needed he *teach exegetically*, by way of expoſition what the paſtors office is; ſeeing it was as wel, if not better known, then the Prophets office or Evangeliſts: neyther is it an expoſition, when the latter is as dark and more then the former; and the firſt more proper then the ſecond. For the proper name of the office, as M. Sm. takes it, is *Paſtor*: now to ſay *Paſtors that is teachers*, were to explayn the proper by the unproper, or commune name, which neither Paul nor any wiſe writer uſeth to doe.

But is ignorance or a worſe thing that cauſeth M. Sm. to pervert ſo plain a place. The Apoſtle particulating the ſeveral offices *ſome Apoſtles, ſome Prophets &c.* doth in the laſt branch according to the elegancie both of the Hebrue and Greek tongues, omitt the word *ſome*, putting *and* in the ſted, in the very ſame meaning. An example of the Hebrue may be ſeen Hoſ. 3, 4. where the Prophet telleth how Iſrael ſhould remayn *without King, and without Prince, and without offring, and without ſtatue, and without Ephod, and Teraphim:* meaning *and without Teraphim.* Here in the laſt place the word *without*, is omitted, and to be underſtood of the reader, as our Engliſh tranſlation dooth expreſſe; for it were trifling to ſay as Mr. Smyth, that the two laſt are one, becauſe *and* coupleth them, or that *exegetically* one expoundeth an other, when as it is but an elegancie in the language: as al that have skil in it can tel.

The like is in the Greek tongue, and in Pauls own writing. Gal. 3. 28. There *is neither Jew* (ſayth he) *nor Greek; there is neither bond nor free: there is neither male and female:* that is *nor female*, where *and* coupleth in the laſt place, male and female, not as of one kind but divers; and meaneth the ſame that *nor* did before.

The ve-

The very like phraſe and elegancie uſeth he here, Eph. 4. 11. as any that ſavoureth the language and purpoſe of the Apoſtle, may perceive. and this is plainly confirmed by the Syriak, which ſpeaketh of the two laſt as of the former, ſaying, *and ſome Paſtors and ſome Teachers*. It is alſo manifeſted by Paul himſelf elſwher diſtinguiſhing theſe two offices, as 1 Cor. 12, 8. *to one is given the Word of wiſdom, and to another the Word of knowledge:* and Rom. 12. 7. 8. *or he that teacheth on teaching, or he that exhorteth on exhortation.* And if in one place he putteth a difference; we ſhould not think that in another he takes it away. And there is no playn doctrine ſet down in ſcripture, but may be corrupted by ſuch violent expoſitions as Mr. Smyth maketh of this place.

Laſtly (ſayth he) *if al the Elders have the paſtors gifts, and the works of the paſtor, and the paſtors ordination, then they have al the paſtors office. But al the Elders have the paſtors gifts viz. the Word of wiſdome or the gift of exhortation, Tit. 1. 9. and therefore the paſtors work, as Act. 20. 28. 1 Pet. 5. 2. which is feeding or exhorting: and ſo the ſame ordination. Act. 14. 23. Therfore al the Elders have the ſame office of the Paſtor, and ſo are al of one ſort.* 7. Reaſon.

The ſecond part of this reaſon is deceitful; for though in ſome ſort and common meſure al the Elders have the paſtors gifts, & ordination, and doe the paſtors work; being al *Biſhops*, that is, careful lookers to, and feeders of the flock: yet in ſpecial manner & meaſure they differ in al. Otherweiſe, we may alſo confound other offices: as Apoſtles and Evangeliſts, the Evangeliſts and the Paſtors. For Paul an Apoſtle ſayth of Timothee an Evangeliſt, * *he worketh the Work of the Lord, even as I.* Had theſe two therfore one office? Agayn, Timothee and Titus Evangeliſts, and the other paſtors of the churches, had the ſame gifts, namely the word of wiſdom to *exhort*, 1 Tim. 6, 2. Tit. 2, 15. with Rom. 12, 8. and therefore the ſame work, (as theſe ſcriptures alleged ſhew;) and the ſame ordination by impoſition of hands of the Apoſtle and Elderſhip 2 Tim. 1. 6. 1 Tim. 4. 14. with Act. 14. 23. Wil M. Sm. hereupon conclude, therfore *al paſtors have the ſame office with the Evangeliſts?* If he acknowledge an error in that, ſo may he doe in this. *Anſwer.* * 1 Cor. 16. 10.

For it

For it is the ſpecial excellencie of the gifts of exhorting, teaching, ruling, which cauſeth the paſtors, teachers, rulers, to be deſigned unto ſeveral works and offices. For it were vanitie to ſuppoſe, that the teachers mought be without the word of wiſdom at all, or Paſtors without the word of knowledge, or rulers without both. Everie Levites lips were to preſerve knowvledge, for the people to ſeek the lavv at his mouth, as at the preiſts; Deut. 33. 8. 10. Mal. 2. 7. yet vvas ther difference in the office So in Chriſts Church vvhere gifts are beſtowved in varietie, he that excelleth in the vvord of vviſdome and exhortation more then doctrine, is (being lavvfully caled thereto, a paſtor; and he that excelleth in doctrine more then in exhortation, is a teacher: and they that excel other brethren in diſcretion gravitie &c. though they have not meet gifts for paſtors or teachers, are (being caled thereunto) Elders or governours, to aſſiſt the other in guiding the vvayes of the church. And needful are they unto the ſame, for one man may vvel teach an hundred, but tvvo men vvil ſcarſe govern half ſo many in peace and order: ſo great a difference there is, betvveen the knowvledge of the truth, and the due vvalking and practiſe of the ſame.

Whereas therfore M. S. gives al the Elders, the *Word of wiſdome*, and ſo the paſtors office; meaning ſtrictly and properly: he contraryeth the Apoſtle vvho ſayth, † *there are diverſities of gifts; and to one is given the word of wiſdom, and to another the word of knowledge*; and agayn ſpeaking of office, he mentioneth * diſtinctly *teaching*, & *exhorting*, & *ruling*, not in one perſon but in ſundry. Although ſometime ſpeaking of the Elderſhip in general, he aſcribeth the ſame vvork in general thereto, as in Tit. 1. Act. 20. and other like places. Of the ordination Act. 14. vve ſpake before.

† 1 Cor. 12. 4. 8.

* Rom. 12. 7. 8.

Novv after al theſe reaſons, M. Sm. thus concludeth. *Hence this concluſion* (ſayth he) *ariſeth: that the Elderſhip conſiſting of three ſorts of Elders, is the invention of man, having both an antichriſtian miniſterie and government in it. And therfore when the popiſh prelacie was ſuppreſt, and the reformed preſbyterie ſubſtituted, one antichriſt was put down, and another was ſet up in his place. &c.* vvith other like contumelies.

But the falſhood and vanitie of his reaſons having been manifeſted, al theſe reproches do turn into his ovvn boſome, and in him is

fulfilled

fulfilled the word of the Prophet, * whiles like the raging sea, he thus casteth up mire and dirt. For God having given to his church "*diversities of gifts, diversities of administrations* (or *offices*,) *and diversities of operations*, some for to † *teach*, some to *exhort*, some for to *rule*; and having evidently distinguished between "*Teachers*, and *Governours*; between those Elders that * *rule wel*, and those that *labour in the word & doctrine*: it must needs be the spirit of Antichrist and of Satan, that thus despiteth Christs holy ordinances, which this adversarie himself sometime acknowledged and walked in; and now hath forsaken, without ground of truth. But he hath more yet to say, in *answering the obiections for 3. sorts of Elders*: which he thus * layeth down.

*Isa.57.12
"1 Cor.12. 4.5.6.
†Rom.12.6 7.8.
"1 Cor.12. 28.
*1 Tim.5. 17.
*pag.24.

The first objection.

1 Tim.5.17. In this place the Apostle maketh two sorts of Elders, 1. those that rule onely, 2. and those that teach and rule. And Ephe. 4. 11. he maketh 2. kindes of those that teach, Pastors and Doctors. Therefore there are 3. kindes of Elders formally differing each from other.

Mr Smythes answer.

The Apostle to Timothee teacheth that Elders are to be honoured for 2. Workes, Wel ruling and laborious or painful teaching: and the place dooth not import a distribution of Officers, but a commendation of several workes of one office: and the specialty consisteth not in the Workes of ruling & teaching which are common to all Elders; but in the qualitie of the works, viz. Wel ruling, and painful teaching, as if th' Apostle should say. Elders are to be had in double honour for wise government, but much more are they to be honoured for their laborious and painful teaching.

Replic.

If emptie words mought cary away matters, it were woe with the truth of religion, for ech spirit of error would bear it down. A doctrin most playn, set forth in evident words; is here turned aside, with a deceitful glosse, contrary to the tenour of the text.

Two several works he acknowledgeth *ruling* and *teaching*: yet two several men for these workes he wil not admit of. But had he learned

†2 Cor. 2. 16. the Apoſtles word, † who is ſufficient for theſe things? he mought have ſeen a reaſon of the counſel of God, in adding helps to the
*Ex. 18. 16 &c. teachers of the word. For if the Apoſtles thoſe excellent maſter-builders, had need of ſupply, for want of ſufficiencie; how much more
"Exo. 28. 1 need have wee weaklings? It is Gods uſual adminiſtration in his
†Num. 11. 14. 16. church, for ſeveral works to appoint ſeveral perſons: ſo to Moſes he committed *the government political, to" Aaron the eccleſiaſti-
*Ex. 18. 25 cal. To Moſes he adjoyned †70. ancients of Iſrael; beſides the * or-
"Num. 18. 2. 6, dinarie inferiour governours: to Aaron he "gave for a gift the whole tribe of Levi. The Levites had alſo their ſpecial diſtributions, †ſome
†1 Chr. 23. & 25. & 26. chap, helping the Preiſts in ſacrificing &c. ſome tending to ſong and muſik, ſome warding the Tabernacle, ſome looking to the treaſures: al joyntly the Miniſters and teachers of the church. Deut. 10, 8. & 33. 10.

*1 Cor. 12. 6. Chriſt alſo providing for the good of his church, as he hath *diverſities of operations* or effects to work in the ſame, ſo hath he given
"ver. 4. "diverſities of gifts, and theſe to †diverſe perſons, and alſo with *di-
†v. 8. 9. 10. *ver. 5. verſities of miniſteries or offices, "ſome to *teach*, ſome to *exhort*, ſome
"Rom. 12. 7 8. 1 Cor. 12. 28. 29. to *diſtribute*, ſome to *rule*; that that gift which is dimm in one man, may ſhine clear in an other, and the church have the uſe and benefit of al. Now comes M. Sm. and he not being able to deney the diverſities of works and operations required in the church: yet dareth deney the diverſities of offices, and wil have one man in one limited office of the Paſtor, to do al that perteyneth to exhorting, teaching, and governing of the church: though the ſcriptures doe ſo plainly diſtinguiſh. And if men excelling in the gift of exhortation, be choſen to attend unto that miniſtration or office of exhorting; and others excelling in the gift of teaching, others in governing, be choſen to execute their gifts in the teachers and governours offices; this he exclaymeth to be Antichriſtian: for one office he thinks muſt doe al.

*1 Tim. 5. 17. To this end wreſteth he theſe words of Paul *The Elders that rule wel, are worthy double honour: ſpecially they that labour in the word & doctrine.* The *ſpecialtie* ſayth M. S. conſiſteth not in the works of *ruling & teaching*, but in the qualitie of the works, viz, *wel ruling* & *ſupaerll*

teaching

teaching. I deney this violent construction: and affirm the *specialty* here added of Paul, to respect a special distinct person in and for his work: as may thus be manifested. The Apostle treateth of *honour*, and unto whom it belongeth. * *Honour Widowes* (sayth he) *which are Widowes in deed. Give* "*double honour* to the *Elders that rule wel: speciallie* to *them that labour in the Word*. As *honour* & *double honour*, respecteth several persons in their several estates and imployments; so *double honour* and *special double honour*, respecteth several persons in and for their several works and imployments; some *ruling wel*, other-some *labouring in the word*. Thus the scripture is plain. But M.S. will have the *specialtie* to consist in the *qualitie* of the work, viz, *wel ruling* and *painful teaching*. As if Paul would have double honour given to them that *rule and teach*, but *specially* if they *rule wel* & *teach painfully*. But thus he neither speaketh nor meaneth. For al *rule* is either *wel* or *yll*: but *ill rule* deserves no honour, therfore it were unmeet to appoint *double honour* in this respect, where * *open rebuke* rather is due, and where losse and dammage followeth, because the work must burn. 1 Cor. 3. 14. 15. But take it as the Apostle speaks and intends, *Widowes indeed* are to have honour: the *wel ruling Elders* are to have *double honour*, thus it is meet, and the meaning evident. Now the *specialtie* cometh after *wel ruling*, and respecteth an other work, *labouring in the word*: where the former word *wel* is again to be understood. For false teachers laboured in the word, to seduce and deceiv: such were to have no *special double honour*, but their "*mouths stopped*, and to be † turned away from, though they creep into howses, though they use * fair speech and flattering, though they take such pains, as they "compasse sea and land to make one of their profession.

Again, the word *labouring* makes not the *specialtie*: as M. Smyth interpreteth it, *painful teaching*; for *labour* is a common dutie lying upon al church officers, whose office is not in idlenes. None can rule wel but with labour: none can teach well but with labour: and therefore PAVL useth this word of all the officers, 1 Cor. 16. 16. So the *specialty* here is not for labour simply, but for *labour in the word & doctrine*,

* 2 Tim. 5. 3
" ver. 17.
* ver. 20.
" Tit. 1. 11.
† 2 Tim. 3. 5. 6.
* Rō. 16. 18
' Mat. 23. 15.

which ſome Elders did; differing from labour in goverment, which otherſome did, as is evidēt both by this & other ſcriptures, as 1 Cor. 12. 28. *thirdly teachers; after that governours*: and Rom. 12. 7. 8. *he that teacheth on teaching: he that ruleth with diligence.*

Thus ſeveral men were imployed in theſe ſeveral labours or works, and in reſpect of the perſons imployed, is the word *ſpecially* added, and purpoſly put between rulers & teachers, as if the Apoſtle ſhould ſay, they that labour in ruling are worthy of double honor, ſpecially they that labour in teaching. And that this is Pauls mind his plain words ſhew, when he ſayth, *they that rule, and they that labour:* where this word, *they*, leadeth to diverſe perſons; as in other ſcriptures, * they that have doon good, and they that have doon evil; "they that weep and they that rejoyce; and innumerable ſuch ſpeeches. Agayn the word *ſpecially* being put between *them that rule*, and *them that labour*, confirmeth this yet more: for it increaſeth the diſtinction: as when Paul in the ſame Epiſtle ſayth, God is † the ſaviour of al men, *ſpecially of the faithful*: the word *ſpecially* diſtinguiſheth *the faythful* from other common men of the world, who have not fayth in God, and yet are ſaved or preſerved by him, that is the preſerver of al his creatures, and ſaveth * man and beaſt. So to Titus he ſayth, "there are many deceivers of minds, *ſpecially they of the circumciſion*; where the word *ſpecially* diſtinguiſheth thoſe of the circumciſion from other deceivers; and meaneth not the ſame, but different perſons. And if here we take it not ſo for ſeveral perſons (where *wel ruling* is firſt ſet down, and *ſpecially* comes after, for ſuch as *labour in the word and doctrine:*) we overthrow the force and grace of Pauls gradation, or ſtepping to his ſpecialty. And if he had meant as M. S. takes it, for the *qualitie of the works*, doon by the ſame perſons: it ſhould be as otherwhere Paul writeth, *they that labour* †*much* or *labour* **more* then the reſt: but he ſpeaks not ſo here.

M. S. expounding the place of the ſame perſons to be honoured *for wiſe goverment, but much more for their painful teaching:* confirmeth not his doctrine by any circumſtances of this ſcripture, but citeth others ſaying,

*Ioh. 5. 29.
'1 Cor. 7. 30.
†1 Tim. 4. 10.
*Pſa. 36. 6.
"Tit. 1. 10.
†Rom. 16. 6. 12.
*1 Cor. 15. 10.

Anſwer.

That this is ſo ſee Tit. 2. 9. and 1 Theſ. 5. 2. 13. with 1 Tim. 3. 1. 4.

In Timothee

In Timothee the Apoſtle ſayth every Biſhop muſt be didacticos, and proiſtamenos: and therefore that ſome Elders are onely didacticoi, and not proiſtamenoi, is contrarie to the Apoſtles intent. Further in Titus, the Apoſtle expoundeth didacticos to be able to exhort with wholſom doctrine, and to convince the gainſayers: how then ſhal ſome of the Elders be rulers onely?

Replie.

That al Biſhops muſt be *didacticoi*, that is, apt and ready for to teach, reprove &c. I grant: yet that they muſt therfore hav al one office Ideney. For Apoſt. prophets, Evangeliſts, &c. were al *didacticoi*, yet differed in office. But how then *ſhal ſome of the Elders be rulers onely*? I anſwer, even Ruling Elders are to be *didacticoi*, and yet have the office of ruling onely. For every one ſet over others to teach or inform them in faith or māners, muſt have aptnes to teach the things perteyning to their office, and convince the contrarie: or els they are unfit for the place.

But have they not then the teachers office? No, for this aptnes to teach is common to al offices of goverment, but in ſeveral ſorts, according to every mans function. For example, an Apoſtle muſt be apt to teach as an Apoſtle: and though a man have aptnes to teach as a paſtor, yet hath he not therefore aptnes as an Apoſtle. For the office is greater, and requireth greater gifts. So a ruling Elder muſt be apt to teach as a ruler: yet hath he not therfore aptnes to teach as a paſtor, in whom greater ſkil is required.

Let us ſee this in Iſrael. Aptnes to teach was to be in al the Governours: in the whole tribe of Levi generally, Deut. 33. 10. in the preiſts of Levi more ſpecially, Mal. 2. 7. Deut. 24. 8. in the judges of Iſrael alſo according to their office, Deut. 1, 13, 16. with Exod. 18. 15, 16, 21, 22. For this cauſe God gave the 70. Elders, the ſpirit of propheſie, Num. 11. 17. 25. And in the reformation by K. Iehoſhaphat, we find not onely preiſts and Levites, but other Princes of the king, ſent for to teach the people, 2 Chr. 17, 7, 8. 9. Theſe al were *didacticoi*, apt to teach, but in ſeveral reſpects, and meaſures, and in ſeveral offices.

Otherweiſe if one wil underſtand aptnes to teach, ſtrictly as in the paſtors office: then are Pauls words to be taken figuratively † the whol for a part, or general for a particular: as a Biſhop, that is a teaching

†*Synechdoche.*

teaching Bishop, must be *didacticos*. And thus the scripture sometime speaketh; as Deut. 33.8.10. of the whol tribe of Levi, it is sayd *they shal teach; they shall put incense* &c. when as, though al were to teach, yet all were not to burn incense but the *Preists onely; Also in Deut. 10. 8. of the Tribe of Levi in general, it is sayd, God separated them, to *bear the ark, to stand before the Lord to minister unto him, and to blesse in his name*. Yet were there special things about † blessing, "bearing the ark, and other ministration, which belonged to the Preists of the Levits in particular. Even so Paul writing to Timothee and Titus, of the Eldership in general, may note some things, which more specially perteyn to some onely in particular.

*Luk. 1. 9.
Nũ. 16. 40
†Nũ. 6. 23
"Deut. 31. 9.

Touching the word *Proistamenos*; *Provost* or *Ruler*; although I wil not deney but every Elder may be so called in a large sense: yet specially it is the title of Ruling Elders onely. And it is an oversight in M. Smyth to write that th'Apostle sayth, *Every Bishop must be proistamenos*: for that word hath relation to the † *ruling of his owne howse*, which every Bishop must be able wel to do; but in relation to the Church, the governing elders onely * are called *proistamenoi*; and it is their " peculiar title, even as Pastors and Teachers are peculiar titles to others, and the name BISHOP and ELDER, †common to them all.

†1 Tim. 3. 4.
*1 Tim. 5. 17.
"Rom. 12. 8.
†Philip. 1. 1
Act. 20.

In the last place M. Sm. repeateth his former reason from Ephes. 4. how the Apostle sayth not *some Pastors, some Teachers*, but *Pastors & Teachers copulatively*. But that is before answered, and the playne meaning of Paul manifested, to be, *some Pastors* and *some Teachers*, as the ancient Syriak speaketh, and other reasons from that and the like scriptures do confirm.

The 2, obiection.

1 Cor. 12. 5. 8. 28. The Apostle sayth, ther are diversities of ministeries namely one that hath the word of wisdom, another that hath the word

of

of knowledge, another that hath government; verſ. 28. Therefore the Elderſhip conſiſteth of three ſort of Elders. &c.

Mr Smythes anſwer.

Firſt it is granted that there are diverſities of miniſteries, as Ephe. 4. 11. 1 Tim. 3. 1. 8. Phil. 1. 1. namely Apoſtles, Prophets, Evangeliſts, Paſtors, Deacons. Yet it followeth not hereupon, that elders are of divers ſorts, as is pleaded. ſee verſ. 28.

Agayn the word diaconia, ſignifyeth ſometime any ſpiritual work proceeding from any member or officer of the Church, as 2 Cor. 8. 4. almes is caled diaconia, 1 Pet. 4. 10. diaconein ſignifieth any work that proceedth from any gift. So it may ſignify here: and all the works that follow almoſt: may be referred thither. Onely there are certaine energemata mentioned in verſ. 10.

Replie.

I perceive though the light ſhineth in darknes, yet *the darknes comprehendeth it not: eſpecially when men doe "wink with their eyes, leaſt they ſhould ſee. The ſun ſhineth not clearer at noon, then the truth ſhineth out of this ſcripture, with M. S. ſeeks to darken with a clowd of deceit. The Apoſtle teacheth, firſt that *one and the ſame ſpirit of God, beſtoweth on the Church *diverſities of gifts*; to † one the word of wiſdome, to another the word of knowledge, &c. Secondly, that "one and the ſame Lord, (Ieſus ¶ Chriſt) giveth to his Church, *diverſities of miniſteries* or offices, that ſo the divers gifts may be miniſtred to the people, *doctrine by the teacher; exhortation by the exhorter or paſtor; government by the ruler &c. Thirdly that one and the ſame God (the † father of whom are all things) "worketh or effecteth diverſities of effects or operations in the Church, by thoſe divers gifts, and divers miniſteries. For example; as Chriſt is given for ¶ Prophet * Preiſt and † King of the Church; a Prophet to work upon the knowledge of men, that they may diſcern ſyn and righteouſnes: a Preiſt to work upon the will and affections, killing them as ſacrifices, "that a new and reaſonable creature may be given up to GOD; a king

*Ioh. 1. 5.
"Mat. 13. 15.
*1 Cor. 12. 4.
†verſ. 8.
"verſ. 5.
¶ 1 Cor. 8. 6
*Rom. 12. 7. 8.
†1 Cor. 8. 6
"1 Cor. 12. 6.
¶ Act. 3. 22.
*Heb. 9. 11
†Rev. 19. 16.
"Rō. 12. 1. 2.

asking, that the things taught by propheſie, and applied by preiſthood, may be orderly practiſed in life, preſerved from † all adverſe power, and in the end perfected: even ſo in his Church (beſides extraordinarie miraculous Miniſteries of Apoſtles, Prophets, Evangeliſts, Tongues, giftes of healing and the like, which were but for a time,) he hath ſet ordinarie permanent Miniſteries to the worlds end; of † teachers that by the "word of knowledge ſhould teach & inform the minds of men; of ‖ Paſtors, that by the* word of wiſdome ſhould exhort and apply the truth vnto the conſcience and hart of men; and of † Governours, that by " diligent rule, ſhould look unto the practiſe and walking of men, & conſerve the church in order and peace. Thus God effecteth divers effects by the divers Miniſteries in his Church, as the Apoſtle teacheth.

†Eph.4.11 "1 Cor.12.8. Rom.12.7. ‖Eph.4.11 *1 Cor.12.8. Rom.12.8.

Now though in the enumeration of the Miniſteries, Teachers & Governours * are evidently diſtinguiſhed, as *thirdly teachers, after that, governours*; and elſwhere as plainly diſtinct in their adminiſtrations, as † *the Elders that rule well, & they that labour in the word and doctrine*: and againe, * *he that teacheth on teaching: he that ruleth, with diligence:* yet Mr Sm. would darken all this light, with this dimm anſwer, *it followes not hereupon that elders are of divers ſorts: ſee verſe 28.* as if he ſhould ſay, though th'Apoſtle plainly ſpeaks it, yet do not you beleeve him.

†1 Cor.12.28. 1 Tim.5.17. *1 Cor.12.28. †1 Tim.5.17. *Rom.12.7.8.

So though Paul expreſſeth the office of *Teachers*, 1 Cor.12.28. which M.S. wil hav to be the *exegeſis* that is the expoſitiō of the word *Paſtors* Ephe. 4.11. and ſo muſt needs be the proper and plaine name of the office: yet in his book where he pleads for the abomination of Anabaptiſme, he thus proclaimeth, among other challenges, * *Loe. we proteſt againſt them, to have a falſe Miniſterie of Doctors* or *Teachers*: as if he would have the world to take notice, that he meaneth to warr againſt heaven.

*Charact. of the beaſt. in the epiſt.

With like grace ſtriveth he againſt the word *Diaconia*, *Miniſterie*, (which the Apoſtle uſeth, 1 Cor. 12.5.) ſaying *that it ſignifyeth ſometime any ſpirituall work* &c. and, *ſo it may ſignifie here*. But if ſuch ſhifting & winding may be admitted, we ſhal have no truth ſo plain, but may be oppugned; yea Iudaiſme and Atheiſme may be maintey-

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ned. For we allege against Iewes to prove the death of Christ how the Angel propheſied *Meſſiah ſhalbe ſlayn* Dan. 9. 26. I, ſayth the Iew, but *Meſſiah* ſomtime ſignifieth any one that is anoynted; Preiſt or King; & ſo may it here be meant of any anointed governor, & not of him that is properly the Meſſiah. Tel an Atheiſt that "God made heaven and earth; and he may anſwer that *Elohim* God is ſomtime vſed to ſignify Angels, Pſal. 8. 5. with Heb. 2. 7. ſometime to ſignify Magiſtrates, Pſal. 82. 1. 6. and therfore he beleevs not any ſuch God properly, as we profeſſe. Thus every truth, upon a diverſe uſe of the word, may be turnd away. "Gen. 1, 1.

But ſheweth Mr. Sm. any reaſon, why *diaconia* ſhould ſo ſignifie here? none at all: but ſayth, *ſo it may be*, and telleth of *certayn energemata mentioned verſ. 10.* which is as much to the edifying of the reader, as if he had told him there are certayn giants † of the ſons of Anak, with whom it is not ſafe to meddle. †Num. 13. 29.

He ſhould not thus trouble the reader with clowds; the truth is cleare and playn. For *diaconia* is the moſt proper fit word that the Apoſtle could poſſibly uſe; it being the ordinarie word uſed for miniſterie of every kind; as the *miniſterie* or *office* of the Apoſtleſhip, Rom. 11. 13. 1 Tim. 1. 12, the *miniſterie* of the Evangeliſts, 2 Tim. 4. 5. the *miniſterie* of Paſtors or Teachers, Col. 4. 17. the Miniſterie of Rulers, and miniſterie of Deacons, Rom. 12. 7. 8. Act. 6. 1 Tim. 3. 12. 13. So *Diaconos* is everie miniſter, and *Diaconia* everie *miniſterie* or *adminiſtration* of what ſort ſoever. Now Paul here ſpake † before of divers *gifts* to be adminiſtred; and * after of divers *efficts* or *operations* of the gifts being adminiſtred; & between "booth mentioneth *diverſities* (*diaconioon*) of *miniſteries* or *offices* wherby thoſe gifts ſhould be adminiſtred and manifeſted in the Church, that they might be effectual: which what can they be, but the offices or miniſteries committed to men and executed by them for this end? Even as immediately foloweth * *the manifeſtation of the ſpirit is given to every man to profit withall.* And after by a ſimilitude of † the body, and members, applied " to the Church and officers, he confirmeth the ſame. But though the wiſdom of God * powreth out her mind unto us, and maketh us to underſtand her words: yet ſome men † wil none of her counſel, they diſpiſe all her correction. †1 Cor. 12. 4. *verſ. 6. "verſ. 5. *verſ. 7. †verſ. 12. &c. "verſ. 27. 28. *Prov. 1. 23. †verſ. 30.

The 3 Objection.

The Apostle Rom. 12. 6. 8. maketh an opposition between prophesie and an office and maketh five kinds of officers, Pastors, Teachers, Rulers, Deacons, Widowes.

M.S. Answer.

That is denyed to be the true resolution of the place &c. for although there be five several actions repeted, yet doth it not follow that there are five several officers to perform those actions: for one person may perform them al, and yet be no officer, viz. teach, exhort, rule, distribute, shew mercy. 1 Cor. 14. 3. 26. 31. Rom. 12, 13. 1 Cor. 5. 5.

Replie.

"*Iob. 40. 10. 18.* *Behemoth* is so big that he "trusteth to draw up Iarden into his mouth; but no beast (I trow) weeneth that he can drink up all the waters of the sea. Korah thought so wel of his † holynes and abilitie, that though he were but an ordinarie Levite, he could doe the Preists office also: but I never heard of man til now, that could *perform al the actions* that are to be doon in a church. The Apostles could not * tend to two offices therein at once, but got others to doe one; & notwithstanding complayned of their inabilitie in that, saying " *who is sufficient for these things?* And may one person now perform al actions? needs must the works become much more easie; or the person that dooth them, much more mightie, then any that lived in the Apostles time. How ever it may be in distresse and extremitie, that one man may do som things one after another, about al these actions, yet *perform* them he cannot. And who but one stricken † *with madnes and blindnes and astonying of hart*, (as Moses did prophesie) *to grope at noon day, as the blind gropeth in darknes*, could read this scripture Rom. 12. and the other places cited, & gather such a doctrine from them? The Apostles purpose in Rom. 12. is to perswade unto vertue, among vertues specially to * *sobrietie* or *modestie*, which bewtifieth al good actions. Hereunto he perswadeth by this, that every man hath but his part and mesure from God, & one hath not al. This he confirmeth by the similitude of the " body, whose members have *not al one office or action*, but many: † so is it with the church; for God hath given * *divers gifts* unto the many members or persons of the same; some have simplie the gift of propheſie, which they

† *Num. 16. 1. 3. 10.*

* *Act. 6. 2 3. 4.*

" *2 Cor. 2. 16.*

† *Deut. 28. 28. 29.*

* *ver. 3.*

" *ver. 4.*

† *ver. 5.*

* *ver. 6.*

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may uſe to the edifying of the church, ſome have an † *office* or *miniſterie* alſo whereunto they are appointed and muſt attend. Some are *Teachers*, * ſome *Exhorters*, ſome *Diſtributers*, ſome *Rulers*, ſome *ſhewers of mercy*. Every one of theſe muſt look to the adminiſtration and diſpenſation of his gift, in ſobrietie, according to the meaſure and vocation that he hath from God, for the good of the whole body of the church. † ver, 7. * ver. 8.

The like doctrine is taught again, 1 Cor. 12.4.5.8–12.&c. Now let him that readeth conſider, whither M. Sm, doctrine that *one perſon may perform al theſe*, be not as directly oppoſite to the Apoſtles meaning and ſcope, as darknes to light? But he hath yet more to anſwer.

Anſwer.

Agayn the diſtributive particle Eite fowre times repeted, in propheſie, diaconia, exhorting, and teaching, importeth thus much: that the Apoſtles intention is not to ſubordinate teaching and exhorting to diaconia, but to oppoſe ech of theſe 4. particulars to other, as thus: Propheſie is the manifeſtation of a gift, 1 Cor. 14.3. Diaconia is the office, & there are divers kinds therof 1 Cor. 12.5. Teaching is one action or work of the prophets or officers 1 Cor. 14.26. Exhorting is another action or work of them. 1 Cor. 14.3. Hence it ſoloweth that teaching & exhorting are aſwel ſubordinate to propheſie as to diaconia.

Replie.

Thorns and ſnares (ſayth "Solomon) *are in the way of the froward*: that find we here. For to trouble and intangle the ſimple reader, al ſhifts are ſought out, leaſt truth ſhould prevaile. Firſt the objection was of M. Smyths own contriveing, as he liked beſt to anſwer: otherweiſe he could not (I ſuppoſe) be ignorant, that moſt learned men of theſe times, (ſo far as I have ſeen) though they deteſt his error, do grant his concluſion. But he concludes not the queſtion, namely that 1. Teaching, 2. Exhorting, 3. diſtributing, 4. ruling, 5. ſhewing mercy, are al to be performed in the church by one perſon: or that Paul intends any ſuch thing here. I have before ſhewed the contrarie. " Pro. 22.5

But I wil labour to break his ſnare, that the ſimple fal not therin. *diaconia* he rightly interpreteth *Office*, and ſayth, *there are diverſe kinds thereof*: citing *1 Cor. 12. 5.* Let this be compared with

compared with his answer before to the second objection: where he pleaded that *diaconia* in 1 Cor. 12.5. mought signifie *a work*. There he set himself to cavil against the truth, here unawares he granteth it. Wel, seing *diaconia* here is an *office*; and there be offices divers: let us proceed. *Teaching* (sayth he) *is one work of the prophets or Officers; exhorting is an other work of them.* Of *them*, I grant; for they are divers: but is it of *him*, that is of one and the same officer? is ther any word or title that intimateth this? none at al, but the contrarie: for as the Apostle mentioneth divers works, *teaching exhorting &c.* so mentioneth he divers persons, *the teacher, the exhorter, the distributer, the ruler.* Neyther doth he say, let him that teacheth, teach, & exhort, & distribute, and rule, as if one man should do al: but, let him that teacheth teach, let him that exhorteth exhort. As if he should speak of the members of the body (which similitude he used) let that which seeth, see circumspectly: let that which heareth, hear attentively; let that which speaketh, speak warily &c. Would any reasonable man think, that one member must doe al these actions, that the eye because it seeth, it also must hear, and speak: and not understand this of the three several members; the eye, ear, and tongue? Even so unreasonable is the collection, that Paul should mean one person to do those several actions.

But M.S. striving about the *particle eite*, which signifieth *whither & or*, & applying it to the *4. particulars*; maketh the two last to be *teaching & exhorting*: wherein he useth deceit for advantage. For he putteth the action for the actor that doth it. The Apostle sayth, *or he that teacheth, or he that exhorteth*, so noting two persons: M.Sm. sayth *or teaching, or exhorting*, so noting two actions. Thus he intending to have many actions doon by one person, wresteth the scripture, and maketh it speak after his own fansie.

*Rō. 12.6.
"1 Cor.14.1.31,
†vers.26.
*1 Cor.12.5.
"Act.6.3.4.
†Col. 4.17.

This being observed, his pleading about *Eite* wil be little worth, for the Apostle by it, disjoyneth things thus. * *Gifts* ye have *divers*, which gifts ye use and manifest, either by prophesie (which "any private person in the church may doe, even as al other like gifts, of †tongues, interpretations, Psalmes and the like:) *or* by *ministerie* that is by office and charge layd upon you, which as it* is divers, so every one must "attend unto, and look that he † fulfil the same

Thus

Thus is here a ful and perfect distribution of al the gifts that are in the church, by the two general sorts of persons, or subjects that have them: 1. private brethren, or 2. publik officers.

This first division being perfect: that which followeth is an under division, or an other division, not of the gifts, but of the persons that have the gifts: which are five, 1. Teachers, 2. Exhorters, 3. Distributers, 4. Rulers, 5. Shewers of mercie. The two first whereof have the signe of disjunction *or* before thē, in the other it is to be understood: for such defect is cōmon. Now al these persons are to be referred, eyther to the former *1. propheſie*, or *2. miniſterie*, that is office: or both. But seing no scripture, that I know of, speaketh of *distribution*, or *Ruling*, or *Shewing mercie*, under the naine of *propheſie*: therefore I refer them to the latter word *Office* or *Miniſterie*, to which they al agree. *Teaching* and *exhorting* I grant are doon in † propheſie, by private brethren: but that they are more specially doon in * miniſterie by publik officers, none I think wil deney. And that here Paul referrs them to miniſterie, seemeth to me most evident: for *propheſie* was limited by him, "*according to the proportion of fayth*: so that if any brother in propheſying, kept unto the proportion of fayth he did yenough: but an officer must not onely do this, but must also attend vnto the continual doing of it, † in season, out of season, *privatly, publikly, and therfore must " give himself hereunto; whereas a private brother followeth other vocation, and speaketh but † when he seeth occasion. For this cause, Paul sayth here, * an office should be in the office, or miniſterie in the miniſtration: meaning that it should be waited upon, and executed in sobrietie. And then comming to the *Teacher* and *Exhorter*, he useth like speech, in *doctrine* & in *exhortation*, meaning that they should give themselves to these works, and execute them with modestie. So the officers, rather then the private brethren (upon whom no such burden is layd) seem here to be intended by *teacher* & *exhorter*, and so consequently diverse officers, as there be divers actions for them to perform, and have diverse gifts of God for the same end.

† 1 Cor. 14. 3
* 1 Tim. 5. 17.
" Rō, 12. 6.
† 2 Tim. 4. 2
* Act. 20. 20.
" 1 Tim. 4. 15, 16.
† 1 Cor. 14. 30.
* Rom. 12. 7

But M. S. continueth his answer thus.

Answer. *Further if Diaconia be the genus to these 5. species following, then I say that Diaconia signifieth not an office, but a work: and of workes there are those 5. kindes. That diaconia doth sometime signify a work is plaine. 2 Cor. 8. 4. 1 Pet. 4. 10. Lastly, the Apostle that knew how to speak would never have made teaching and exhortation members distributive with prophesie and diaconia, if he had intended to make them species subordinate to diaconia: therfore questionlesse that is not his intention.*

Replie. Rather then he wil yeeld to the truth, he seeks every corner of error: and now the diverse use of the word *diaconia* must agayne be urged, against the proper meaning of the same, against the evident light of this scripture, & against the mans own former interpretation. And sure he is used to rough wayes and words, that sayth it *is playne, diaconia signifies a work*: the scriptures that he quoteth shew it not. The word signifieth *ministerie* or *office*, and *ministration* or *service* doon unto any other: but *work* is an unproper interpretation. Let linguists judge. Nay let M. S. himself judge, †*Parallel. pag. 93.* if he wilbe tried by himself; for in his book against *M. Bernard* (written after this) he hath this proposition; †*The true ministerie hath a true office, in execution wherof it is exercised; Rom. 12. 7. 1. Cor. 12. 5. 28 Eph. 4. 11.* I would gladly know how M. Sm. wil prove his assertion from these scriptures, if *diaconia* do not signify an *office* in this place. But it is Gods special judgement against hæretiks, that they should be * *autocatacritoi*, condemned of themselves. Yet **Titus 3. 11.* were it translated *work*, what would it help him? *Of workes there are 5. kindes* sayth he. Who denyes it? but are there not also as many kind of workers? let this be disproved; otherweise to strive for the former, is to fight with his shadow.

The Apostle (we doubt not) knew wel *how to speak*; and therefore spake not as M. S. feigneth, of *teaching* & *exhortation* as *distributive members*; but of the *teacher* and *exhorter*. And all men know that an *office* and *officer* have fit reference each to other; so *ministerie* being mentioned in generall, the several ministers ar fitly next named. But of this point I spake before.

The 4. objection

The Apostle by the commandement of Christ; writeth to the Angels of the 7. Churches of Asia Rev. 1. & 2. & 3. That is to the Pastors which ar

but

but one in every particular Church. For so the wordes are, to the Angel of the Church, &c.

Mr Smythes answer.

First it can never be proved by scriptures, that there was but one Pastor in a Church, it is playn, Act. 20.28. that ther were many in the Church of Ephesus, (that was one of those 7. Churches) that did perform the work of the Pastor, which is poimainein to feed; even all the elders vers. 17. with vers. 28. And therefore ther were many Pastors in that Church in Pauls time. Againe, al churches had officers of one sort, & one kind of Presbyterie; &c.

Replie.

This is the last objection which M. Sm. maketh and answereth. Other reasons many there are, more pregnant: this alone without conference with other scriptures, I know will not prove many sorts of officers But it may serve to confirm the point thus: seing in Ephesus the were * many Elders; & Christ here directeth his Epistle to the †*Angel* or *Messenger* of that Church; this seemeth to be one that had the principal charge of the whol, that is the *Pastor*. *But it can not be proved* (sayth M.S.) *that there was but one Pastor in a church.* Neyther can it be proved (say I) that there were many. Yes sayth he, al the Elders in Ephesus were **poimainein* to *feed*, or doe the Pastors work *therfore there were many Pastors*. I answer, it followeth not; for the reaso deceiveth by æquivocatiō or double meaning of the word: Pastor, generally taken is any governour; paricularly and strictly (wherof now we speak) it is the " Exhorter, or he that hath * *the word of Wisdome*. In the general meaning Christ is † the Pastor, the Apostles " Pastors, * all the Elders of a particular Church ar Pastors. Wil he conclude hereupon, that an *Apostle* and a *Pastor* properly so called, is all one office?

* *Act. 20. 17.*
† *Rev. 2. 1.*
* *Act. 20. 28.*
" *Rom. 12.*
* *1 Cor. 12.*
† *Joh. 10.*
" *Joh. 21. 16*
* *1 Pet. 5. 2*

The Apostle sheweth the contrarie, Ephes. 4. 11. As then an Apostle and a Pastor be diverse officers, though both doe *poimainein*, *feed*: so *Pastors*, *Teachers*, *Rulers*, may be different officers, though all do *poimainein*, that is *feed* & *rule* the flock.

The Pastors in Israel, in the scriptures which he before alleged, Ier. 23. 1. Ezek. 34. 2. had they al one particular office? Farr otherwise. For *Priests* and *Levites* were distinct in office, and other *Elders* distinct from them both, as before I have manifested. yea not onely the

the Sacrificers, but the civil governors were Pastors. K. Dauid was a Pastor" taken to feed Iaakob and Israel. Accordingly in Act. 20. & 1. Pet. 5. al the Elders may feed, &yet not al be in one & the same, but in distinct office.

2. Psal. 78. 70. 71. 72. 1 Chron. 11. 2.

Answer

Further, (sayth Mr. Sm.) *the Angel of every one of those Churches, dooth not signify one Pastor onely in every Church, but eyther the college of Pastors if they were many, or the company of the most sincere and holy men, that most opposed the corruptions of the Church, or were most holy and zelous in life & doctrine. That an Angel signifieth a company of men, is plaine, Rev. 14. 6. 8. 9. & 18. 4.*

Replie.

It is not *playn*, but very obscure and figurative, if an *Angel* signifies at any time, *a company of men*; the scriptures alleged shew it not. For though there is no Angel or messenger mentioned, but there is a people also implied, to whom he is a messenger; as there is no Pastor, but implieth a flock; yet is not the Pastor the flock, nor the Angel the people. Special persons are rather noted by the *Angels* in my judgement. To take the *Angel* for *a company of the most sincere and holy men*; is further from the mark: seing some are written to, in whom little zele or sinceritie can be gathered, Rev. 3. 1. 15. and to passe by the officers, and direct the Letters to private persons, and such especially; is not according to order; encommended by Christ to the Church, 1 Cor. 14. 40.

Answer.

Lastly (sayth M. S.) *in all likelyhood there were some extraordinary men yet living in the Churches, eyther Prophets or Evangelists, that had extraordinarie gifts, whose zele and holynes might win them special estimation in the Churches: in regard whereof it might be the holy Ghost intending his Epistles to the whole Church, cheefly directeth them to these Persons so qualified, as men best able to prevayl with the Church, and caleth them Angels, whether one or more: as Iohn the Baptist is caled an Angel. Mark. 1. 2.*

Replie

Any thing hath more *likelihood* with Mr. Sm. then that which is most likely to be true. Can this have *all* likelihood, that the

Euan-

Evangeliſts or *Prophets extraordinarie*, on whoſe * foundation Chriſts Church is builded, ſhould come to that corrupt eſtate, which ſome of theſe Angels were come into? Rev. 3. 1. 15. Hath it *al likelihood* that ſuch as were officers of all the Churches in generall, ſhould be intitled Angels of particular Churches? But it ſeemeth M. Sm. thinketh the name *Angel* muſt needs import ſome zelous or godly perſon: wherin he is miſtaken. For the Angels are the† ſtarrs in the firmament of the Church, and of theſe ſtarrs or Angels, many are " caſt by the Dragons tayl, from heaven to earth, and ſome have * the key of the bottomleſſe pit; & ſome Angels† hold the wind of Gods ſpirit from blowing on the earth. So that the *Angels* or *ſtarrs* in the book of Revelation, uſually ſignify the miniſters of the Churches, whither good or evil. Who rather in likelihood have the title of angels or meſſengers given unto them, both from the like title given by God himſelf to the Preiſts of Iſrael, Mal. 2. 7. and by the Iewes common phraſe, who called him that was cheif ruler in their Synagogues, *Sheliach tſibbur*, that is the Legate or Meſſenger of the congregation; which name *Sheliach* the Rabbines * uſe for *Maleach* an Angel; and the Chaldee paraphraſt putteth *Meſhammeſh* that is, a *Miniſter*, in the ſted.

Now Chriſt uſed to ſpeak familiarly and to the underſtanding of the people, & ſo I doubt not but he dooth here. And although it be queſtionable whither there may be moe paſtors then one in a Church; yet ſee I no likelihood of moe then one here; though many Elders. For the Paſtor both by his name‡ gift &" imployment, hath ſpecial charge of the flock in ſuch things as Chriſt writeth of to theſe Churches. And as *Archippus* in the Church at Coloſſe is in ſpecial charged† take heed to his Miniſterie to fulfil it, (though it is to be thought there were moe Elders with him, as* in al other Churches:) ſo mought *Polycarpus* (the Paſtor in Iohns time of the Church in Smyrna, as "" writers record;) be *written to in ſpecial, to look to his Miniſterie, and ſo the other Paſtors, the Angels, in their ſeverall Churches; that by them Chriſts mind, mought be ſignified to the congregations. This courſe God taketh uſually; his meſſengers the watchmen are to hear the word at his mouth, and

*Ephe. 2. 20.

†Rev. 1. 20
"Reu. 12. 4
*Rev. 9. 1.
†Rev. 7. 1.
Song. 4. 16.

*R. D. Kimchi, Commẽt. in Mal. 2. 7. & Hag. 1. 13.

‡ 1 Cor. 12. 8.
"Rõ. 12. 8.

†Coloſ. 4. 17
*Act. 14. 23.
""Irenæus l. 3. c. 3. Euſeb. l. 4. c. 15.
*Rev. 2. 8.

give the people warning from him Ezek. 3. 17. Things that concerned the whole Church of Israel, were first spoken from God to Moses, from Moses to the Elders, from them to the people: Exod. 19. 3. 7. and Exod. 12, 1, 3, 21. God doth nothing but he reveleth his secret to his servants the prophets, Amos. 3. 7. So in this Revelation, †Rev. 1. 1. God †gave it to Christ, Christ to an Angel, (properly so called;) the Angel to Iohn: and Iohn writeth to the Angel of the church, the Minister: that by him it may come to al the Congregation.

Thus have we heard the reasons and arguments whereby M. Smy. laboureth to manifest that *the triformed presbyterie* (as he calleth it) *consisting of three kinds of Elders, Pastors, Teachers, Rulers, is none of Gods ordinance, but mans device: and Antichristian.* wherein what weaknes or vanity rather, hath appeared, the judicious reader, may discern; & how litle cause this chalenger had, to cry out the second time for an answer, with, **Char. of the B. Epis.* *Ioe, We protest against them to have a false goverment of a triformed presbyterie,* But Christ who hath set these for officers in his church, and holdeth al the starrs in his right hand; wil rescue & deliver them from the hand of aliants, "whose mouth talketh vanitie, "Ps. 144. 11. and their right hand is a right hand of falshood.

OF THE TREASVRIE.

†Dif. 1 after the preface. THe last point of difference from us Mr. Smyth setteth down thus † *We hold that in contributing to the church treasurie, there ought to be both a separation from them that ar without, and a sanctification of the whole action by prayer and thanksgiving.* Of these & other points about the Deacons office, he speaketh *after in his book. Wherein, if he would have his readers think we differ in al, he notably abuseth both them and us. But of the two points mentioned in his article, I wil breifly intreat. First, for the *separatiõ* frõ thẽ vvithout, thus he writeth *pag. 28. "pag. 30. *"There ought to be a separation in almes and contribution to the treasurie, as wel as in other parts of our spiritual cõmunion. Act. 4. 32. & 5. 13. 2 Cor. 6. 17. Act. 2. 42. Heb. 13. 16. 2 Cor. 8. 7. therfore they that are without, if they give any thing, must lay it apart severally from the treasurie, & it must be imployed to common use. Mat. 27. 6. 7.*

How M.S. gathereth his proposition frõ those scriptures, & how farr he wil stretch them, I cannot tel: the first place (Act. 4. 32.) mentioneth

tioneth cõmunitie of al goods among the saincts: the second place Act. 5. 13. sheweth how no other man durst joyn unto thẽ: the third place 2 Cor. 6. 17. requireth Gods people to come out and separate from unbeleevers, and touch no unclean thing. If he match these things thus togither, as if the goods of unbeleevers ar uncleã, & not to be touched or received of the Saincts, he misseth of Pauls intent: for upon this ground, that †*the earth is the Lords, and the plentie of it:* the Apostle proveth it lawful for Christians to partake with unbeleevers at their table in *whatsoever things is set before them: so that meat drink, clothing, or money may be received from them: neither are these or any like outward things, the *unclean things* that he forbids to touch, 2 Cor. 6. 17. Consequently, if we may goe to their table, we may hav them at ours: if in our povertie we may receiv releef of thẽ: in their povertie, we may and should releev them: wherfore there is that cõmunion in these carnal things permitted: which in spiritual things, as prayer, sacraments &c. is unlawful: & though it be sayd Act 2. 42. they continued in the Apost. *doctrine, fellowship, breaking of bread, & prayer:* yet he that shal gather we may have no more communion with an unbeleever in eating & drinking, then in prayer; mistaketh quite. We know that *to the defiled & unbeleeving no thing is pure,* "as Paul sayth, *but unto the pure al things are pure:* and if an idol cãnot defile Gods creature so, but a Christian may †use it, (so it be not with offence) neither can the idolater.

† Psa. 24. 1.

* 1 Cor. 10. 26. 27.

" Tit. 1. 15.

† 1 Cor. 8. & 10, 25. &c.

In some outward things, I observe difference between the Iewes state and ours. They went not in to, nor ate with men uncircũcised, Act. 10. 28. & 11, 3. we go in to men unbaptised, & eat with them, 1 Cor. 10, 27. They did not eat of al meats set before thẽ by infidels, Dan. 1. 8. we do eat of al that is set before us by such, 1 Cor. 10, 25. 26, 27. They admitted not an uncircumcised into the temple Eze. 44 9. Act. 21, 28, 29. we forbid not any unbaptised to come into our assemblies. 1 Cor. 14. 23--25, Notwithstanding this I find amõg them, that Solomon asked & received outward things as timber for the temple, * of Huram King of Tyre: & king Darius gave " of his owne revenues towards the tẽple & worship of God, & it was not refused. In Israel I find not that any admitted into the publik place of the word and prayers, was forbidden there if he would to contribute: neither any such law made by Christ.

* 2 Chr. 2. 3. 8.

" Ezr. 6. 8. &c.

Rather the ground layd by the Apoſtle ſheweth the contrarie: *if the Gentiles* (ſayth he) *be made partakers of their ſpiritual things, their duetie is alſo to miniſter unto them in carnal things. Rom. 15. 27.* Vnbeleevers are admitted to the miniſterie of the word in Chriſtian aſſemblies, & ſo made partakers of our ſpiritual things: if then & there they wil give of their carnal things, upon what ground may we refuſe them?

It is alleged, how 2 Cor. 8. 7. the communion of almoſe is called a *grace*, and in Heb. 13. 16. a *ſacrifice*. I acknowledge it thus to be in the ſaincts, whither they give it in publik or private. For when he ſayth, †*to do good and to communicate forget not, for with ſuch ſacrifices God is wel pleaſed*; he meaneth it not onely of publik contribution in the church, but of private diſtribution to any at any time. Paul brought almoſe and offrings to his nation Act. 24. 17. and himſelf received ſuch a ſacrifice from the Philippians, Philip. 4. 18. And if any one Chriſtian in private had ſent him the like, had it not been a ſacrifice alſo? Wherfore the Almoſe of the Saincts are ſacrifices, though one give to another * in ſecret: yea if a Chriſtian releev " an unbeleever in povertie and diſtreſſe, it is a ſacrifice and ſweet odour to God. If therfore upon this ground we may not receiv it of unbeleevers in the publik Church, becauſe it is in the ſaincts a communion of *grace* and *ſacrifice*: how may we receiv it of ſuch in private?

†*Heb. 13. 16.*

**Mat. 6. 4.*

"*Gal 6. 10*

But (ſayth M. Sm.) *they that are without if they give any thing, muſt lay it apart, ſeveral from the treaſurie, & it muſt be imployed to common uſe. Mat. 27. 6, 7.* This poſition I wil not abſolutely condemn: neyther can I yet grant it, for the proof is inſufficient. For wheras the Iewes (Mat. 27) would not put Iudas wages into their treaſurie, it was not becauſe he was one *without*; for Iudas was a Iew, no ſtrãger unto them: but becauſe it was *the price of blood*, therfore they mought not put it into the treaſurie. This teacheth us, that goods gotten by violence, extorſion, murder, theft or other like evil way: may not be put into the treaſurie, though the members of the Church do offer them. But this is no more for thoſe *without*, then for thoſe *within*. And for *common uſe* of al unbeleevers gifts; I ſuppoſe this example wil not bear it out. For if in the povertie and diſtreſſe of Chriſts church, they which are not of the ſame, miniſter releif thereunto, (which if they doe not, it ſhalbe one reaſon of their * condemnation at the day of judgment,

**Mat. 25. 41--45.*

of judgment:) hath not the church libertie to use & injoy these benefits for themselves, seing †*the earth is the Lords and the plentie thereof?* must they needs bestow it for the behoof of *strangers*, as was Iudas hire? I am otherwise minded, for the reasons before rendred. Howbeit concerning these things if any shall better inform us, by the word of God, we shal be willing to receiv it. †1 Cor. 10 26.

For the latter branch, *that it should be sanctified with blessing or thanks giving to God*, we do wel approve; upō that general ground of thanks unto God for al his benefits: and as any do give or send more special releef, so more special thanks to be rendred therfore, as we are directed, 2 Cor. 9. 12--15.

Albeit for the manner of performing this thing, as whither a special prayer is to be made before the contributiō, & a special thanksgiving after: or whither in the general prayers of the Church, it is to be sanctified among other the publik actions; there may be some question, and I wil not contend: let every one use herein, the wisedom that God giveth them. Onely I do observ, how M. Sm. himself makes *a quere, *at what time of the Lords day, and after what maner the treasurie is to be collected*: which sheweth in him no certaintie for the form of this busines. & I doubt not but as he, so we al may be to seek, for the most covenient māner & order of doing many things: wherein if any lust to be contentious, I say with the Apostle, "*we have no such custome, neither the churches of God.*" *pag. 33. "1 Cor. 11 16.

A FEW

A FEW OBSERVATIONS UPON SOME OF M. SMYTHES *Censures*, in his answer to *M. Bernard.*

Mr Smyth in his" late book, caled *Parallels, censures* &c. seeks occasion to censure some things which I had written in answer to *Mr. Bern.* but cheifly insisteth upon the question of ecclesiastical goverment, wherabout he chargeth me with *antichristianisme*. If it were not for others that may stumble at this reproch, I would bear it in silence; minding my adversarie so fickle and unconstant, as he holdeth almost to nothing that himself hath written; and I would rest in Gods work, who as already he hath made this man † *like unto a wheel*, so, if he repent not, in due time will make him † *like stubble before the wind*. For from the faith which he defended in that his book he presently after, in great mesure fel away himself. The *constitutiõ* of our Church, (in which estate himself then professed to be with us,) he writeth of it thus" *I am bould to pronounce* &c. *our true constitution to be the most honorable and bewtiful ornament of our Church; more glorious then our true Ministerie, worship, and goverment.* Contrary to this, a few dayes after, he setts out *The character of the Beast*, wherin (having dissolved & forsaking his former *true and glorious constitution*,) he exclaimeth against us, (as before* I haue shewed,) as having a *false Church falsly constituted*, and *therfore no one ordinance of the Lord true among us*. Thus† *Wormwood* fell from heaven.

Agayn in this answer to Mr. Bernard he acknowledgeth," *the apostate Church of the 10. tribes in the old Testament* to be *a Church falsly constituted*; and so the *Churches of Antichrist in the N. Testament*: contraryweise in his *Character of the Beast*, seking shifts for his anabaptisme, he sayth † *Israels apostasie did not destroy the true constitution of the Church, but Antichrists dooth*, &c. I leave these and other like flowers of contradiction, for others to gather that deal in that controversie. Onely because his answer to *Mr. Bern.* seemeth to be written in defence of our cause, and so may be taken of posteritie: I would have the reader take notice, that the silver there is mixt with drosse and the wine, with the* gal of aspes. As where Mr. Sm. sayth, that "*to the constitution of the typical Church*, (meaning the church of Israel) *there was not required true holynes but ceremonial cleanes*. This is a false and

" *printed 1609.*

† *Psal. 83. 13.*

" *Parall. pag. 15.*

* *pag. 3.*

† *Rev. 8. 10 11*

" *Parall. p. 14. & 25.*

† *Char. pag. 48.*

* *Deut. 32. 33.*

" *Parall. p. 80.*

and blaſphemous aſſertiō, injurious to Gods holy majeſtie, as making him to conſtitutea Church of hypocrites: & it is evidently overthrown by the covenants made between God and them; Gen. 17. Exod. 19. 5. 6. 8. Exod. 20. and 21. &c. and 24. 3. 4. 7. 8. Levit. 19. 2. with 1. pet. 1. 15 16. Deut. 5. 1. 2. 3. and 26. 17. 18. 19. and 29. 10. 11. 12. 13. &c.

So when he ſayth, the Iſraelites* *did worſhip to repentance, we doo worſhip from repentance: therfore they might and did worſhip, therby to reconcile themſelves to God, we being reconciled to God and accepted in Chriſt, doe proceed to offer to the Lord the calves of our lips, the beſt grace we have with us, firſt men declare their repentance, and then we receive them into our cōmuniō to worſhip with us: with thē firſt men were received into typical cōmuniō, and then they were trayned up to repentance and faith in Chriſt &c.* Theſe & the like diſtinctions Mr. Sm. hath fetched out of his own hart, not from the word of God: for although ther be differences many between them and us, as touching outward rites and ſervices, ended & aboliſhed by Chriſt, (as the Epiſtle to the Ebrues ſheweth;) yet as touching the ſubſtance of their religion, worſhip, conſtitution &c. as touching repentance, faith, reconciliation to God &c. ther was no ſuch differences as Mr. Sm feigneth. They had the law to ſhew them their ſyn, and to bring them to Chriſt: ſo have we. Mat. 5. 17. Rom. 3 30. 31 and 7. 7.—12. 21. &c. Iam. 2. 8. 9. 10. 11. We have the goſpel, to ſhew us our righteouſnes by Chriſt, without works of the law: ſo had they, Heb. 4. 2. Levit. 26 42.—45. with Luk. 1. 54. 55. 72. 73. Deut. 30. 1.—12. 13. 14. with Rom. 10. 5. 6.—8. Gen. 15. 6. Pſal. 32. 1. 2. with Rom. 4. 6. &c. 1 Cor. 10. 1. 2. 3. 4. Hebr. 11. Onely in the manner of adminiſtration the Law & goſpel, ther be differences manifeſted.

*Parall. p. 30.

Alſo when he* ſayth, that the Iewes *moral uncleannes did not pollute their ceremonial communion*; that *their real wickednes did not pollute their ceremonial or typical* CHURCH, *worſhip and communion*; but *lawfully they might have typical communion in typical worſhip, that were typically clean, though they were wicked in deed*: theſe aſſertions, manifeſt M. S. to be not onely a *typical* but a *real* ſeducer and deceiver of minds *in deed*; who would make us beleeve that if a man in Iſrael had but touched his own wife lying † in her child-bed, or put 2. apart for her diſeaſe; if he came to worſhip in the tabernacle, and had not waſhed and clenſed himſelf according to the law, he *polluted* the

*Parall. p. 30.

† Levit. 12. 2. 5. & 15. 19. &c.

the Church and communion of the Saincts: but though he had committed adulterie with his neighours wife, and came into the tabernacle in his syn to worship, without repentance; yet he polluted not the Church, but *Lawfully mought have communion* in the word, prayer, sacrifices &c. which unclean doctrine is evidently condemned, by these and many other like scriptures. Levit. 4. 2. 3. 13. 14. 22. 23. 27. 28. 35. Levit. 6. 2--7. Num. 15. 22. 23. 24. 27. 29. 30. 31. Levit. 19. 17. Levit. 18. 29. 30. Iosh. 22. 16. 17. 18. 20.

But upon these and like rotten grounds, M. S. hath now sought to build his towr of Anabaptisme, which the breath of the Lord, wil throw down upon his head.

Although therfore the cause which M. S. then had in hand was good, and many good things are in that book; yet the * dead flyes have caused to stink, and putrified the ointment of the apothecarie: as in these so in other points, which the wise must observe. Leaving therefore those things, I come to the matter which he maketh against me, and in his foresayd book of *Parallels*, pag. 67. hath thus inveighed.

*Eccles. 10. 1.

*But Mr Ains. steppeth up with a new kind of Antichristianisme, never heard of before: and he teacheth us, if we wil beleeve him, that Christs ruling power is in the Eldership; and that the Pope and Prelates, ar *not Antichrists, for taking into their hands the power of the multitude, but the power of Christ.*

*I sayd; *ar antichrists, not for taking. &c.*

Here first Mr S. maketh his owne collection, to be my assertion. I sayd not, neyther would say thus absolutely, *Christs ruling power is in the Eldership*, my words are these (Counterp. pa. 176) *We acknowledge Christ to have ordeyned a* Presbyterie or Eldership, and that in †every Church: for to "teach and rule them by his owne word and lawes.*

*1 Tim. 4. 14. †Tit. 1. 5. 1 Cor. 12. 28. Act. 14. 23. "1 Tim. 5. 17.

That which I wrote, I plainely confirmed by scriptures in the margine, which the reader may serch and judge of: neyther hath this adversarie taken them away; or sayd ought against them; or yet set them downe in his book (where he * printed my words) for his reader to take notice of.

That which I have written, is further confirmed, for the substance of it, by Mr Sm. himself, in the very same book of *Parallels*, the last page but one, where he hath set down this argument.

*pag. 68.

The

The goverment of the primitive Apostolik institution, was by a college of Pastors, or presbyterie. The goverment of the English assemblies, is by an antichristian Prelate and his officers. Therfore, The goverment of the English assemblies is not the primitive Apostolik goverment. The maior is evident; &c. M.S. Argument.

Agayn, in this very passage, where he treateth of popular goverment, he is driven into such straits, as force him to say: †*We dispute not whither the Elders must rule or not: but we dispute who hav the negative voice, &c.* and a little after: *yet we say the Elders are to lead and govern al persons and causes of the Church.* Who now wil not wonder, at this mans malice, to charge me with Antichristianisme for my writing: and himself in the same book, to write as he hath doon. †pag. 55.

And were it in deed *Antichristianisme*, as he sayth, which I have *stepped up with*: yet he overlasheth with his tongue, in calling it *a new kind, & neverheard of before*; considering what he had heard before of M. Bernard, (if not of others) as the opinion of those that he caleth *Puritans*. But let us turn the edge of his own argument against himself, thus: *The goverment of the primitive Apostolik institution, was by a college of of pastors or presbyterie.* (This M. S. himself defendeth,) *But popular goverment by the multitude, is not the goverment by a college of Pastors or presbyterie. Therfore, popular goverment by the multitude* (which yet M. Sm. would also plead for,) *is not the goverment of the primitive Apostolik institution.*

Agayn his argument helpeth me thus, *The goverment of the primitive apostolik institution is not Antichristianisme. The goverment which I plead for, in answer to M. Bern. is the goverment of the primitive Apostolik institution;* (for it is the goverment by the Presbyterie,) *Therfore the goverment which I plead for is not Antichristianisme.*

Thus mought M. Sm. have been better advised what he censured in me: if he had duly weighed, what he wrote himself.

In his confutation of my writing, he first would *have it remembred, *that the power of Christ which they speak of, is a ministeriall delegated power, given to man &c.* I answer, that I had to deal with M. Bernards book, and knew nothing at all, of [illegible]s which had passed between M.S. and him: but finding him to have set down things so badly, as that he mought make his reader be- *pag. 67.

leev there was no other difference, between Papiſt, proteſtant, puritan, and Browniſt,(as he caleth them,) concerning church goverment; then onely who ſhould adminiſter the ſame: whither the Pope, or a Prelate, or the presbyterie, or the multitude: I thought it needful in my anſwer, to ſhew the reader a furder difference, even in the power and juriſdiction it ſelf, which whoſoever do adminiſter, they make themſelves Antichriſts: ſeeing the Pope & al Papal prelates, challenge ſuch ruling power, as incrocheth upon Chriſts own right: beſides their uſurping of the power of the church.

And where I ſay that the Pope *is Antichriſt, not for taking into his hands the power of the multitude, but of Chriſt, to rule and govern the church as head of the ſame:* my meaning was not altogither to free the Pope of Antichriſtianitie, for taking the power of the multitude, which I acknowledge to be a heighnous ſyn in him: but for to ſhew by way of compariſon, that the other ſyn is much greater, to uſurp the power of Chriſt. And thus I write, not onely from the general equitie of the law, which †maketh a ſyn againſt God, to be much more then a ſyn againſt man: but alſo from the like ſpeeches in the ſcriptures. For when Ieremie ſayd in the Lords name to Iſrael, * *I ſpake not to your fathers, nor commanded them when I brought them out of the land of Ægypt, concerning burnt-offrings and ſacrifices: but this thing I commanded them, obey my voyce &c* & when Paul ‖ ſayd *Chriſt ſent me not to baptiſe but to preach, &c.* neyther of them denyed ſimply, the things which God had plainly † ſpoken, & *Paul practiſed; but onely by way of compariſon: even ſo doe I. And yet if I ſhould ſtand upon fit and proper termes, I would not cal the Pope *Antichriſt*, for doing that which the people in Chriſtian libertie ſhould do: but for doing that which Chriſt onely is to do, who is L. and head of the church. Even as the Apoſtle Iohn maketh ſuch to be *Antichriſts* in his dayes, as denyed Ieſus ‖ to be the Chriſt, or come in the fleſh: ſo al that in theſe dayes, deney or oppugn Chriſt, are properly Antichriſts: and they that bereave the brethren of their libertie, are tyrans & oppreſſors of the church. But as things ar ſome time taken largely, he that ſynneth againſt his neighbour, may be ſayd to ſyn againſt †God & *Chriſt. Anabaptiſts, Arrians, and al other heretiks, ar Antichriſts: & ſo I acknowledge the Pope for robbing the church of her power, may be called Antichriſt.

But M. Sm. to help the Pope, if therby he may think to hurt me, pleadeth ‖ "that the Pope *doth not aſſume that power which Chriſt as king*

† *Mat. 22. 37--39.* *1 Sam. 2. 25* * *Ier. 7. 22.* ‖ *1 Cor. 1. 17* † *Num. 15. Lev. 1. &c.* * *1 Cor. 1. 16* a *Ioh. 2. 22.* *2 Ioh. 7.* † *Gen. 39. 9* * *1 Cor. 8. 12* ‖ *pag. 68.*

hath in his own hands reserved to himself. This is catholikly spokē of him and very favourably on the Popes part: but how truly, let the sequel shew. The The pope assumeth this power, to be Rector of the universal church; director of the Lords universal flock: (*P. Bonifac. 8. Sexto. decretal. cap. vbi.*) To be Cephas, that is (by his interpretatiō) (*caput*, the head of the Apostolik church. (*Anaclet. dist. 22. cap. sacrosāncta.*) To be *Lex animata in terris*, a living law in earth; whose sentence & judgment must stand, as given out of heaven by the mouth of Peter himself. *Sext. decret. c. Ab arbitris. glosa. P. Agatho. dist. 19. c. sic omnes.* which sentence no man must break nor retract, no mā must dispute or doubt of. (*P. Nicol. 9. q. 3. c. patet. P. Innoc. 2. Art. 17. q. 4. Si quis.*) The Pope assumeth this power, to be-set of God over nations and kingdoms, to pluck up, and to root out &c. even to judge the princes of the earth; to be one and the same head with Christ of the visible church: and therfore every earthly creature if he wil be saved, must of necessitie be subject to the Pope. (*Bonifac. 8. Extrav. c. unam sanctam. De maior. & obed.*) He by Romish religion, is that one † Pastor, over the one fold: God himself and he his vicar, have but one consistorie. (*Hosti ens. in cap. Quant. de transl. præb.*) under his feet are al things subdued, *sheep and oxen & beasts of the field, fowls of heaven, and fishes of the sea, that is to say, (in catholik interpretation) Iewes, heretiks, pagans, Christen men of al sorts, Angels in heaven, and sowles in purgatorie *Antonin. sum. maior. 3. part. dist. 22.* As for emperours and kings, (whom God himself honoureth " vvith his ovvn title of Gods,) they may serv to hold the Popes stirrop, or kisse his foot: for they be more inferior to him, then lead is inferiour to gold. *P. Gelasius. Dist. 96. cap. duo.* Wherfore his doctors have kept decorum, in giving him the titles of the highest God; as *Optimus, Maximus*, most good and most great, & *Supremum in terris numen*, (*Staplet. in princ. fid. doct. præf. ad Greg. 13.*) Yea *Dom. Deus noster papa*, our Lord God the Pope, *Can. Extravag. Iohan. 22. c. cum inter. In glosa.* These and many moe like testimonies vvhich might be alleged, vvil tel every wise hart, whither the pope assumes not the power which Chr. hath reserved to himself: and whither M. S. had not a greater splen against me, then against the Pope: when to contradict what I had written, he sets down, *that *properly the Pope is not antichrist, for chaleng-ing Christs kingly power proper to himself:* & in another place also sayth, †*The pope is not Antichrist, for that he usurpeth that regal power which is proper to Christ: but is antichristian for usurping the delegated power. &c.*

† *Ioh. 10.*

* *Psa. 8.*

" *Psa. 82.*

* *Paral. pa. 68.*

† *pag. 41.*

*pag. 68. As for his freindly qualifications, * that *the Pope claimeth to be a ministerial head under Christ, & in that he dooth many actions proper to Christ himself, it is but the misinterpretation of his ministerial headship, not understanding how far it extendeth, &c.* these are but colours to hide the filthines of that skarlet whore, who surmounting in arrogancie all the children of pride, yet wil needs be called servant of the servants of God. But I sett downe, not what the Pope and papal Prelates say they be; (for the Divil wil say he is an Angel of light,) nor what they plainly profesle to doe: but what they be & do in deed; though yet they profesle so much, as any forehead might blush to say, the Pope claims not the power proper to Christ alone.

And what if I would presse Mr Smythes words as much for the Pope on the other hand, namely that *he claimeth to be ministerial Bishop under Christ, & in that he dooth many actions propre to the Church, it is but the misinterpretation of his ministerial office, not understanding how farr it extends*, &c. and hereupon conclude, *that properly the Pope is not Antichrist for challenging the Churches ruling power propre to it self*; would not this plea be as good as Mr Smythes? And thus the Pope mought be freed from being Antichrist *properly* at all; or els Mr. S. pleading is but litle worth.

Agayn, for Papal Bishops among the Protestants, however they utter not such speeches of their power, (being curbed through fear of the civil magistrate:) yet their Lordly jurisdiction, which they challenge and usurp over many parishes and provinces, togither with the names of blasphemie upō their foreheads as *Lords-spiritual, Archbishops* &c. do prove them to incroch upō Christs kingly power, and usurp the same; though neyther they, nor the Pope, nor Belial himself, wil say so much.

Next for the goverment by Elders which I proved by scriptures; Mr Smyth, neyther answering, nor once mentioning the scriptures
*pag. 69. quoted, seeketh to blind his reader with a * *Wee say*, and a general disclayming of myne error, (as he calleth it,) without conviction. And let the reader observe his manner of disputing against me. At
†pag. 67. the first, he sayd to me, † *This of you deney M. Ainsw.* (*which I think you doe not*) *I say you are therein departed from the faith.* Behold how his own hart checked him, when he began his invective against me; it told

told him, that I denyed not the truth. But he proceeds; and after he had shewed his own faith, he comes vpon me with an other *If*, and conceles his owne thought, saying, "*If you hold any other faith, it is not the faith of Christ*. After drawing to an end, he concludeth a gainst me thus* *I doe therfore vtterly disclaim this your error Mr. Ainsw. as one part of Antichristianisme in your Church*. First let us see what mine error is, and then how it is convinced. Is it mine error to hold that Christ hath ordeyned *a Presbyterie in everie Church*? why the scriptures which I cited proue it to be truth; and mine adversary hath nothing to say against it, but yeeldeth it himselfe in the last leaf of his book as before I shewed. Or is it mine error to hold, that this Presbyterie is to teach and rule the Church by Christs owne words & lawes? This seemeth in deed to be the scandal, which Mr. Sm. stumbleth at, & would thus spurn away. *The power ministerial of the Elders* (sayth he) *is rather a leading power, then a ruling power: neyther ar the Elders in al the new Testament* (*to my knowledg*) *caled rulers Archontes, but overseers leaders, elders, prohistamenoi: wherby the holy ghost would teach, that their power is not to rule but to lead and direct. I doe therfore vtterly disclaim this your error &c.*

"pag. 68.

*pag. 69.

I answer that Mr. Sm. dooth sophisticate & dally with the word *Rule*, whiles he maketh it to answer onely to the greek word *Archein*; which signifieth to rule and reign as Princes; Mark. 10. 42. Rom. 15 12. wheras he knoweth or may know that other vvords also are fitly translated Rule; as *poimainein*, Rev. 2. 7. and *proistasthai*, Rom. 12 8. and he savv before his eyes, hovv I alleged for teaching and ruling 1. Tim. 5. 17. vvhere this later vword is used. Which he not knovving, as it seemeth, hovv to translate better, and yet not vvilling to brook the vword *Rule*, sayth they are not caled *Rulers archontes, but prohistamenoi*. He might as vvel have sayd, neyther ar they caled *Overseers* but *Episcopoi*, nor *Leaders*, but *hegoumenoi*, nor *Elders* but *Presbyteroi*; and so have bleared the simple readers eyes, vvith al Greek vvords, to spoil Christs Ministers of their authoritie, and to make men beleeve they stand but for ciphers. If he be so ignorant of the Greek tongue as he pretendeth, that he vvil neither allovv *Prohistamenoi* to be translated *Rulers*, (vvhich so many Greek authors vvil allovv,) nor give us an other English vvord for it, I vvil leav him to his

ignorance

ignorance or frowardnes rather, and referr the reader to 1 Tim. 3. 4. 5. 12. where this same Greek word is applied to the ruling or governing of a howse, and of children, which the Apostle after in 1. Tim. 5. 17. and other places, applieth to the ruling of the Church by Elders. So that Mr Sm. may as well teach househoulders, they must not rule their howses or children: as that Elders must not rule the Church, because they be not called *Archontes* princely-rulers, but *prohistamenoi*, rulers standing before or over them.

Again if this reason of Mr S. be good it hath broke the neck of his popular government; for it is this; If Elders be not called *Archontes* (Princes or Princely-rulers;) then are they not to rule the Church of God. But Elders are not called *Archontes*. Therefore &c. Which I return upon himself thus, If the multitude of brethren be not called *Archontes*; then are they not to rule the Church of God: but the multitude of brethren are not called *Archontes*; if they be, let M.S. shew where. yea I might add, that they are not called *Overseers*, nor *Leaders*, nor *Elders*, nor *prohistamenoi*; Therfore neyther are they to rule the Church; and so it is to be without rule or goverment of man at all; which if M. Sm. doe hold, it wil be found that himself deneyes the faith. For however it be true, that onely Christ himself (who is the * *Archon* or Prince of the kings of the earth,) is properly the *Archon* or princely-ruler of the Church, and imperiall power perteyns to him alone: yet he hath given ministerial power and authority to his servants, † *poimainein* & " *proistasthai*, to feed, rule, govern, go before and direct his Church: and who so refuseth them whom he hath sent and set, * refuseth him.

* *Rev. 1. 5.*

† *Act. 20. 28.*

" *1 Thes. 5. 22.*

* *Ioh. 13. 20.* *Luk. 10. 16*

Wheras I further added of the Elders set to teach and rule, that vnto them *all the multitude, the members, the saincts, ought to obey and submit themselves, as the scriptures teach; Heb. 13. 17. 1. Pet. 5. 5.* this wholsom doctrine Mr. Sm. before misliked and kicked against, in answering Mr. Bern. & seeks to turne it away, with this peremptorie and perverse answer " *To the place Heb. 13. 17. I say the Apostle doth not intend to teach that the whol body of the Church must yeeld to the voice of the Elders, in every thing that they lyst.* O notable cavil! who sayth they must yeeld to *every thing the Elders lyst*? Is this a fit answer to cashier the government of the Elders? Then away also

" *Parall. p. 65.*

alſo with his popular goverment: for I ſay, no ſcripture intendeth to teach that eyther miniſter or member, muſt yeeld to the voice of the multitude, in every thing they lyſt. If ſo; then Aaron had been blameleſſe for making the golden calf; becauſe it was the peoples lyſt, and they importuned him thereto Exod. 32. 1. 22. 23.

But M. S. proceedeth, ſaying; *nor that the Elderſhip hath in their hands the power of Chriſt to rule contrarie to their liking.* I anſwer, the Elders are to teach and rule the Church by Chriſts own word and lawes, as I have "expreſſed. And herein I preſuppoſe that both the Elders wil teach and rule according unto godlynes, & the people wil obey the godly doctrines & directions of their Elders, without miſlike or diſcontentment. For Chriſts ſheep wil hear his voice; his kingdom is peaceable; his ſubjects loyal and obedient. Now whiles I ſpeak of the ordinary power that the Elders have to teach and rule the Church, as Chriſt hath conſtituted it in peace; it is but from a contentious humour, to obiect, that they have not power to rule contrary to the peoples liking, as if there could be no rule, but when the Elders and brethren are at warr one with another. Of the Church it is written, † *the multitude of them that beleeved were of one hart and of one ſowl*; yet none (I think) doubteth, but ther was rule & goverment amõg them. And of ſuch quiet rule ſpake I, though M. Sm. would diſturb it with his exception; which he mought alſo have alledged againſt the Preſbyteries authoritie to pray preach and adminiſter the ſacraments; ſeing theſe ar no more to be done contrary to the peoples liking, then rule and goverment: for God hath caled us in peace. So for ought that is yet ſayd; the government by Elders ſtandeth faſt.

"*Counter.* p. 176.

† *Act.* 4. 32.

The laſt battry foloweth. *But* (ſayth M. S.) *the intent of the Apoſtle is to ſhow, that all the particular members in all their affaires, muſt ſubmit themſelves to the inſtruction and guidance of the Elders. For although Chriſt hath placed the Elders as ſtewards over the ſervants yet he hath not appointed them as Lords over his ſpowſe & wife. Your argument therfore* (ſayth he) *is a fallacian a coniunctione & diviſione thus; All the particular members muſt obey the elders in their lawful inſtructions and their wholſome admonitions ſeverally;*

Ergo

Ergo the whole body must ioyntly obey the voyce of the Elders.

Here M. Sm. running himself into a fallacie, by dividing those that are joyned togither of the Lord, would bear himself out in his evil, by blaming an other first, but without al equitie, as the judicious reader may easily perceiv. For his reason is to this effect, *If Elders be Stewards over the servants, and not Lords over the wife (the church): then is not the church to obey or submit unto them.* Where learned the man this logik? Is there no obedience or submission, thinks he, but unto Lords? Then is there no obedience ecclesiastical, which the church may yeeld to any save unto Christ, for he is the †onely Lord. But this man is blinded with his erroneous conceipt. For as in civil goverment we are to obey and submit, not onely to the King as unto the superior, but *also to the governours that are sent of him: so in goverment ecclesiastical we are to obey and submit, not onely to the King Christ, but to "the Elders his ministers sent of him: to the one we submit as to the Lord and King: to the other as to servants and ministers, set over us by the Lord. Agayn, I would fayn know, whither Mr. Sm. thinketh the Elders to be Lords over the particular members? If he say, yea, I abhor his pride, for it is injurious to Christ the sole Lord of al & every one in the church: if nay, then I detest his sophistrie; for by the same reason that he dissuadeth the whol flock from obedience, he mought also dissuade ech particular member: which yet he dooth not, but yeeldeth the contrary. Now that the Apostle intendeth not onely the particular mẽbers, but the general flock also, is apparant; First, by his reason which he annexeth, † *for they watch for your soules as they that must give accounts.* Al good Elders, I ween, do watch as well for the publik church, as for the private members, and shal give account for the whol. If then the Apostles reason be of weight; the vvhol flock, as vvel as the particular sheep, must obey and submit to such as vvatch over them. Secondly the Apostle sayth elsvvhere, to the Elders of an other church, **take heed to al the flock, wherof the holy ghost hath made you overseers: poimainein*, (that is to feed, rule, govern, guid, direct and doe al other duties of good shepheards unto) *the church of God.* Novv these vvords *flock* & *church*, mean not particular members, but the general company under charge & guidance. And if the holy Ghost

1 Cor. 8. 6. Mat. 23. 8. 10. *1 Pet. 2. 13. 14. "1 Pet. 5. 5 Heb. 13. 17

† Heb. 13. 17.

* Act. 20. 28.

Ghoſt have ſet Elders and ſhepherds over the whole flock: can any man doubt, but they muſt teach rule and direct the whol? & if they muſt doe this by authoritie from God: is not the whol flock bound to be taught ruled & directed by them in the Lord? What perverting of the ſcripture then is this, that when the Apoſtle writing to a whol church, to obey and ſubmit unto their guides: it ſhould be reſtreyned unto particular members for to obey? Such doctrines fitt rather the confuſion of Babylon, then the holy order & goverment of Sion. But it ſeemeth the ſtinch of this reſtreynt, went up into the noſe of the man himſelf as he wrote it: for preſently he ſeeketh to ſweeten the yll ſavor with theſe flowers: that * *All the ſaincts ſhal yeeld obedience to the Elders in things commanded by God: and the Elders ſhal al of them obey the voyce of the church in things commanded of God.* He might alſo have added that both Elders and people ſhould obey the voyce of any particular perſon, in things commanded by God. For if the whol church doe ſyn, and "any one make it known unto them, and ſhew them the law of God: they are bound to obey him, & ſubmit to his good coũſel in the Lord. But what is this to the purpoſe? The queſtion is into whoſe hands Chriſt hath committed the ordinarie teaching guiding governing and ruling of his ſaincts here on earth. The ſcriptures *teach, and we accordingly have long ſince "profeſſed, that it is into the hands of the Biſhops or Elders. This is that which I defend in my anſwer to M. Bernard: for this, if for any thing, M. S. alſo inveigheth againſt me: being indeed againſt himſelf alſo herein. For beſides the teſtimonies fore alleged out of his book, he hath further in the ſame book written thus, † *Chriſt is not their king, ſeing he onely ruleth by his own lawes and officers, and not by Antichriſtian Lords and lawes &c.* And agayn, * *You refuſe Chriſts teſtament and his kingdome, and will not have him to reign over you in his own offices and lawes, which is contrarie to theſe places, Luk. 19. 27. Apoc. 14. 9. 10. 11.* Loe here the truth which I defend, confirmed by my adverſaries owne penn; for this is the onely thing which I plead, that Chriſt ruleth his people, onely by his own lawes and officers, as mine oppoſite himſelf granteth: & yet ſee, what an outcrie he maketh againſt me, as teaching ſuch Antichriſtianiſme, as was never heard of before.

*pag. 66.

"*Lev. 4. 13 &c.*

**Act. 20. 28. 1 Tim. 5. 17. 1 Theſ 5. 12. 1 Cor. 16. 16. Heb 13. 17.*

"*Confeſſ: art. 17. & 19.*

†*Paral. p. 86*

**pag. 107.*

But by

But by his former disputе against the Presbyterie, himselfe is found to be one of those enimies, that wil not have Christ to reign over them, by his own offices and lawes.

†pag.66. Whereas he putteth† the question thus, *how farr the sheep must obey the Elders which ar shepheards*: that is not the point between Mr. Bern. and me, neyther medle I with it: yet if any be desirous to know my mind in general, it is. So farr as the shepheards doe teach rule and direct the sheep in the wayes of Christ, by his owne word and lawes; so farr ar they al jointly and every one severally, bound to obey and submit to their shephards, and no further. For although this be the ordinary way of teaching and governing the Church; yet if extraordinarily it fal out, that the shepheards walk and lead awry, and the sheep go aright; then is neyther the whol flock, nor any one sheep to follow or obey them, unlesse they wil fall togither into the ditch.

Neyther wil that reason, which M. Sm. so laboureth about, namely that the Ministery is not by *succession* but by *election* of the church; make ought against me: unlesse the man thinketh this consequence good, *If Elders be chosen by the Church, then are they not to teach and rule the Church by Christs word and lawes*. The contrary rather is true. For if the Church be authorized and commanded of Christ to chose and set Elders over them, for to teach and rule them by his own word and lawes; and are also commanded to obey and submit themselves unto their Elders: then are the Elders to teach & rule them by Christs word and lawes, and the Church is therin to obey. But the first is true, as the scriptures and reasons forealleged prove; Therefore also the latter.

No more wil that similitude of a body, (which as all parables will easily be perverted, being streyned beyond the purpose of the holy spirit) help ought against the truth I defend. For as God *hath disposed the members every one of them in the body at his own pleasure, & given them severall faculties, so as all the members have† not one work; and as the eye for seing, the ear for hearing, the mouth for speaking, &c. doo administer, not for particular mebers onely, but for the whol body: even so the Church hath many members with ‡ diversities of gifts, and diversities of offices or ministeries; which they† are to attend unto and execute for the whol body;

*1 Cor. 12. 18.
†Rom. 12. 4.
‡1 Cor. 12. 4.5.6.
†Rom. 12.6 7.8.

body: & the whol, (not the particular members obely, as this man fanſieth) are to obey and ſubmit unto theſe diſtributions & adminiſtrations, being al of the Lord, as the Apoſtle teacheth. And as al the members of the body have not the gift of ſpeaking, ſeeing, ſmelling &c. but theſe are beſtowed on ſpecial members for the uſe of al: ſo in the church, al *are not prophets, or al teachers, or al governours &c. but "to one is given the word of wiſdome, to another the word of knowledge &c. unto the adminiſtration of which gifts, by the due offices or members; al the body is to ſubmit, and obey in the Lord. So that a wonder it is any man ſhould have the face to blame me with *Antichriſtianiſme*, for diſclayming that poſition which M. Bernard imputed unto us; namely, *that the power of Chriſt, that is, authoritie to preach, to adminiſter the ſacraments, and to execute the cenſures of the church, belongeth to the whole church, yea to every one of them*: or for affirming, ſome ſpecial authoritie to be committed to the Elders for teaching and ruling the church by Chriſts own word and lawes, unto whom the other brethren are to obey, alwayes in the Lord. What would it be but a mere confuſion and abuſe of the holy ordinances of the goſpel, if every one in the church ſhould adminiſter & perform the works of al Chriſts miniſters: which they may, if the power and authoritie perteyneth unto them: for who may abridge the ſaincts of theſe things?

*verſ. 29.

"verſ. 8.

And moſt ſtrange it is, that M. S. (if any thing may be ſtrange in him,) would thus inveigh againſt me: when in handling this very poynt againſt M. Bern. he writeth thus *Wherefore I ſay unto you, that, *the gifts of preaching, adminiſtration of the ſacraments, and governing are given unto ſome men, but the offices and officers indued with theſe gifts are given unto the church &c.* If but *ſome men* in the church, have the *gifts* of *preaching, adminiſtration of ſacraments & governing*: wil M. S. blame me for deneying this poſition of M. Bernard, that *Chriſts power and authoritie to preach, adminiſter the ſacraments &c. belongeth to every one in the church*. Have they authoritie to preach or govern, which have not the gifts of preaching or goverment? I leave the judgment of this controverſie, to every wiſe hart.

*Parall. 61.

And this I hope may ſuffice for clearing my ſelf of *Antichriſtianiſme*, in that which I wrote about church goverment: being the

mayn thing which M. Sm. hath wrested against me. Other things there are which he girdeth at breifly: and which I omit to strive with him about, whom I see to be set upon debate. And how adversary-like he dealeth with me, in mangling, corrupting and depraving my answers, for his advantage: they that compare them with his book may see. Let this one be an instance. To an objected error against us, I thus answered: †*Neither is this position set down in our words, (to my knowledge) neither doth Mr. Bernard take away, but confirm rather the thing that we hold: for he granteth that they offend God, which may and doe not ordinarilie (having meanes offred) live in a church rightly constituted: & we grant, that many of Christs subiects for want of meanes, doe not live in a true constituted church. If therfore he were not a caviller, he would not have reckned this among our errors.*

†Coun. p. 178.

This my answer M. S. of his liberalitie hath set down in *his book thus.

*Parall. p. 16.

M. Ainsf. answering M. Bern. pag. 173. useth these words. Neither is this position set down in our words, (to my knowledge:) if therfore M. Bern. were not a caviller, he would not have reckned this among our errors. Thus having dealt more injuriously with my words, then the unjust steward ‡did with his Masters reckning, in abating more then half of my writing, without so much as any note or mark to intimate of further matter in my answer, (which he maketh almost senseless): he proceedeth to charge me with forsaking the defence of the truth and then runns on to justifie that he had written to Mr. Bernard which I knew not of.

‡Luk. 16. 6. 7.

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But for his injurious dealing with me, and persecuting this poor church (which deserved better of him) with his pen in publik, as the world now may see he hath don in high measure: I leave him unto God for mercy or judgment. Whose hand as it is heavie upon him already, in giving him over from error to error, & now at last to the abomination of Anabaptisme: so wil the same hand stil follow him unto furder judgement if he do not repent. But I wish he may find grace in the eyes of the Lord.

FINIS.

Faults escaped.

Pag. 12. line 2. for *tunes* read *tuned*.
pag. 15. line 2. for *alled*, read *called*
pag. 98. in the last line, read *wel ruling, and painful.*

Other faults may easily by discerned and pardoned.